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Industrial and Social Conditions in the South As They Affect Preparation of Ministers.

Stuart R. Oglesby, D.D.,
Central Presbyterian Church, Atlanta, Ga.

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This assignment was accepted with a great deal of diffidence. Possessing little detailed information of Theological Seminary curricula, and having scarcely any time for detailed preparation, because of the exceedingly busy pre-Easter season, I shall speak to you merely as a pastor and from the standpoint of one who sees things as he is in the midst of pastoral work.

Some years ago when there was a combination of Seminaries in Edinburgh, following the union of the United Free Church of Scotland and the Established Church, Dr. James Black, pastor of the church then known as Free St. George's delivered a broadside denunciation in the British Weekly against the proposed terms of consolidation. According to Dr. Black, there were to be no new chairs added and nothing done in the rearrangement of the Theological curriculum to adjust it to the time in which we live. Instead there were to be two chairs in each of the four subjects which were already being taught in these two Seminaries. In a suc-

ceeding issue of the British Weekly, Dr. Black was set upon and demolished by a member of the faculty of one of the Seminaries. I really do not know what the outcome of the discussion was but the treatment Dr. Black received should have been a warning to me as a mere pastor against the temerity of appearing before a group of Theological professors, to discuss such a subject as the one assigned to me.

I take it that since this is a Southern Conference, my subject is intended to direct our thoughts to conditions immediately at hand rather than those at a distance. There are no problems which affect theological education entirely peculiar to the South, not even cotton tenancy, but there are certain problems which are accentuated here in our part of the Union and these do have, or should have, a bearing on the preparation of our ministers.

In the first place, I feel that it is very necessary that the ministry be made thoroughly familiar with the fact that the Bible is full of teachings on social subjects as well as what these subjects and teachings are. It is not a book apart from life but one out of life and for life and directed toward a more abundant life. This doubtless sounds like a truism in this body and yet less than two decades ago when I was in the Theological Seminary, there was only one month of the three years in which a course was given in this important subject and many of the brethren looked askance upon this. Recently, having occasion to make a study of the subject, I found plenty of social teaching in the Westminster Shorter Catechism. Doubtless, however, the framers did not always intend to say what their words appear now actually to mean. It is interesting to note that there will be a proposal before the next General Assembly of the Southern Presbyterian Church asking for a revision of our Standards to include among other things the social teaching of Scripture. One of our Theological professors has actually suggested additions to the Westminster Shorter Catechism, covering these teachings on Social Subjects.

The thing we need supremely at this time in the South, as well as elsewhere, is that ministers, at least during the

period of specialized training, be taught to approach the various pressing problems of our life and day with the mind of Christ. There is a type of mind and a type of teaching which would separate the Church utterly from life. Dr. Simkovitch, in "Toward the Understanding of Jesus," calls attention to Jesus' statement to the people in Luke 12:54-57 that they were able to predict the weather and discern the face of the sky and of the earth but were not able to discern this time. And he adds the explanation that the reason for this was that their mind was filled with a conglomeration of popular ideas in which the coming of Christ and His Kingdom, the salvation of Israel, the tribute of Caesar, and endless other religious and secular ideas of the day were all mixed up and intertwined. This seems to apply not only to the time of Christ but strangely to our own time. And who is going to straighten these things out unless the scholarly teachers in our Theological Seminaries do so?

Continuing, this discerning author states that in the Messianic, apocalyptic and eschatological literature of the time, the world was to come to an end; but what really came to an end in that literature was the last shred of thinking capacity and common sense. I need not make a specific application of this observation to our time; but those of us who are in the pastorate know how hard it is to keep our people from gazing too steadfastly into the Heavens while they neglect the things about their feet and from becoming so interested in speculative predictions of the Second Coming they have no interest in relieving distressing social and moral conditions which exist now.

If there is any place more favorable than the Theological Seminary for displacing the type of mind which is that of the capitalist, of the socialist, or the communist, etc., and substituting the mind of Christ in the thinking of our young ministers, I do not know where it is. There are too many today who come out of the Seminaries with that type of mind which belongs to the social and industrial stratum of society to which they belong, and their Seminary train-

ing does not seem to have affected them in the least in this particular.

I am surely aware that it is not possible for a Theological Seminary to take up all our economic and social problems, seek to find a solution for them and teach these solutions to their students. If this were possible, the Theological Seminaries would be the most sought after institutions in the world. There are certain things, however, which may be done. The "how," which Dr. Atkins states is the preachers' forgotten word, is for you learned brethren to decide. Being only a pastor, I shall merely state these things.

An attitude of mind can be cultivated which considers every problem and condition affecting the life, character, and personality of men and women as the concern of religion. Dr. Cecil Clare North in his "Social Problems and Social Planning," states: "We now recognize that personality is built out of the materials supplied by the culture of the group, and the delinquent can be understood only by taking account of the circumstances that have been so unfortunately combined in the shaping of his personality. The older conception of free will and individual responsibility cannot stand in light of what we now understand about the shaping of human character. Society develops its saints and its sinners. The two groups, and all the variations between, simply reflect the successful and the unsuccessful performance of the task of society in shaping the character of its members."

A man is not less spiritual and religious when he turns his thought and attention toward these things but more so. That which goes under the term of spirituality in many pious circles is greatly in need of revision. True spirituality, according to my idea, is not merely the ability to pray in public and to lead meetings but to put the spiritual, eternal principles of Christ into actual operation in the life we are living.

At the same time it is necessary also that our ministers be taught that the Kingdom of God is not identical with

every social panacea which arises. How many mistakes have been made here and how many real social prophets have lost their influence because they have identified themselves too closely with some special movement. Oftentimes, we find as much dogmatism on the part of those advocating specific social and industrial measures as among those who oppose social religious teachings altogether.

And surely our young ministers should be stimulated in the Seminaries at least to think through the pressing current problems so that the best social conscience of the time shall be found in the church rather than outside. I sadly fear that there is a great lack, or lag, here in the Church today, and that to the eternal shame of somebody. These great problems of our life and times are going to be settled by someone, somewhere, sometime. When they are settled, it will be done either in the Church or out of it and it is my great ambition that all of them be solved in the Church of Christ and be permeated with gospel principles. What, for example, might not have been done at the beginning of the New Deal if the churches had possessed and proclaimed such a commanding social ideal that even the President would not have thought of promulgating a plan for economic readjustment without reference to religion. Many of the mistakes which have been made might have been avoided. The reason this was not so is not at all the fault of our religion but rather of our poor conception and presentation of it.

I have come thus far without touching those things which have to do primarily with the South. I don't like sectional things. I belong to a sectional Church but I look forward to the time it will no longer be so. And I hold that those things which should affect theological training exist largely in a similar way through the entire nation.

However, the changing industrial and social conditions of the South demand that some special knowledge be had by ministers as they go out to preach. While the people may still go to church better in the South than in other sections,

it will not always be so and even if it is, a greater number vote against our present church services each Sunday than for them, if we judge by the attendance even of members.

If a minister is convinced of the fact that the principles of Christ apply to the time in which we live and not exclusively to distant times and distant places, he will busy himself in acquiring at least a working knowledge of the actual conditions to which he must apply the Gospel principles. Quoting again from Dr. North: "A religion concerned primarily with ideals that reflect the aspirations of the past age cannot be very effective in promoting the good life today. An individualistic Gospel in a time when life is bound up in complex social relations is worse than useless. It emphasizes a mistaken idea of righteousness."

Let me recite certain examples which have recently come under my observation. A young minister went from a Theological Seminary to minister to a church in a cotton mill town and soon after he arrived a strike broke out. He had had no preparation for such a situation and was utterly at a loss what to do. What is the attitude which a minister should assume when radical reformers come out of the North and Southern conservatives organize to fight them in the name of the Lord? What must be done when there is more zeal for fighting those who disagree with us in our methods of applying the Gospel than in fighting the actual evils themselves?

Here is another young minister whose church serves the mill operators rather than the operatives. The strike in this particular situation is so acute that the officers have to come to church with an armed guard. What is a young and inexperienced minister to do in such a situation, one who has been in no way prepared for this experience?

Another example is that of a young minister who has gone to work in a mission in the slum section of a great Southern city. He is overwhelmed with a squalor, the sin, and the need which he sees on all sides. He conceives it to be his duty to begin a great institutional work serving

every physical need of the underprivileged poor, as well as the spiritual need. But he has had no preparation for this in the Seminary and his work is a colossal blunder and failure. Would it be possible for specialized courses to be offered for those who intend to engage in a particular type of religious work?

The increasing industrialization of the South, paternalism as it is practiced both in industrial and agricultural sections, the acute farm tenancy problem, the racial problem which has already been so ably discussed, all these should at least have a bearing on the training of our ministers in the South. As President Richards of Columbia Theological Seminary once stated in a paper on Social and Moral Conditions: "We can be saved from our sins but not in our sins." We have been trying too long to be saved in our industrial and social sins. It is no longer sufficient, it never was sufficient to save a man individually and do nothing about his sinful environment. The church which ministers to share croppers and feels no responsibility for the economic evils which have brought them to their degraded condition of life is one which is rendering a doubtful service, to say the least. And so it might be said with reference to many other industrial and social evils in our Southland.

I believe that there is an unparalleled opportunity in the South at the present time, and in the years immediately ahead, to apply the principles of the Gospel to the life we live.

In 1902, Dr. Josiah Strong, a great social prophet of an earlier day, published a book called "The Next Great Awakening." I have often wished that this book might be republished and widely distributed. His idea was that each of the great awakenings of the past came in connection with the preaching of a neglected Scriptural truth which was precisely adapted to the peculiar needs of the time. But each of these revivals left much to be desired because it was built largely upon a portion of Biblical truth rather than the whole of it. Dr. Strong's contention was that the

truth of social righteousness had been neglected too long and that, when and if this truth were proclaimed and accepted, men might expect another great awakening, and one infinitely more effective, universal, and permanent than those which have gone before. It seemed for a while that his idea was making progress but the World War came and an end seemed to be put to all real progress and development in religion, especially its social application.

The time is here again when this truth might produce that revival for which so many of us have been hoping and praying and working. Certainly the responsibility is not entirely with the Theological Seminaries. But it is partially there. And a Seminary where men have time, or should have, to study and think through these problems can be of inestimable help to those of us who are in the thick of the fight, busied at all hours of the day and every day of the week, and often wondering what is our real duty and to what ought we be giving our main time and attention.

Racial Conditions in the South As They Affect the Preparation of Ministers.

WILLIS J. KING, PHD., PRESIDENT,
GAMMON THEOLOGICAL SEMINARY, ATLANTA, GA.

It was, perhaps, inevitable that racial factors should enter into the problem of theological training in the South since, as Dr. Howard Odum of the University of North Carolina so aptly reminds us in his book, *The American Epoch,* the race problem like religion is apt to enter at any time into almost any sort of problem that arises, holding the South in a sort of a mental and spiritual bondage. While these factors have hampered more directly and immediately theological training for Negroes, they have contributed indirectly, but none the less definitely, to a limited opportunity for such training among white theological students.

The first and most important of these racial factors is the relatively limited educational opportunity in the South open to youth of the South, either white or Negro; and the further fact that a dual system of education has to be maintained for the members of the two racial groups. In a report prepared for the National Conference on the Fundamental Problems in the Education of Negroes, held at Washington, D. C., a few years ago, under the auspices of the United States Bureau of Education, Dr. Fred McQuiston, for the Committee of which he was chairman, gave some interesting statistics dealing with this subject.

First of all, he shows that the South is poor as compared with the rest of the country. The average per capita wealth is $1,785 as compared with $3,609 for the states outside the South. This is further emphasized by the fact that while the average expenditure for every pupil throughout the nation in 1930 was $99; the expenditure for white children in the South was $44.31; less than half the national average. Incidentally, in these figures and those which follow, is to be seen the unfortunate racial factor which limits very defi-

nitely the educational opportunities of both white and Negro students; for while the whites were having expended upon them $44.31, or less than half of the national average, there was expended upon the Negro children of the South $12.57 per capita. This was approximately one-fourth of what was spent for the white children of the South, and one-eighth of what was spent for the children of the whole nation.

In certain states of the deep South, the discrepancy between the expenditures for the two groups is much more marked. Georgia, for example, spends $35.42 for each white child and $6.38 for each Negro child; Mississippi $45.34 for each white child and $5.45 for each Negro child. Let us note, however, not only the discrepancy, as between the white and Negro youth, as indicated by these figures, but the small amount available for the two groups together, in comparison with the rest of the country. It must be obvious that the difference between the educational opportunities open to white and Negro youth in the South has a direct relation to the difference in academic equipment between the ministers of the South and those of the rest of the country.

In his study of the religious census of 1926, entitled *The United States Looks at its Churches,* Dr. C. Luther Fry reveals some interesting statistics as to the academic preparation of ministers in our country. The ministers chosen for this study were 71,500 white Protestant ministers from 17 denominations; 11,750 Roman Catholics, and 21,500 Negro ministers from the three largest Negro denominations. This study revealed that 41 percent of the white ministers, and 78 percent of the Negro ministers, were not graduates either of college or seminary. But in the case of both white and Negro ministers, the percentage of those who were not college or seminary graduates was considerably higher in the South than in the rest of the country. For example, the percentage among the white ministers in the states in the East South Central section, including Kentucky, Tennessee, Alabama, and Mississippi was 63.1; for the Negro minis-

ters in that same area it was 80.5, as over against 41 percent for the whole country. In the West South Central area, comprising Arkansas, Louisiana, Oklahoma, and Texas, the percentage was 58.6 for the whites and 85.9 for the Negroes. In the rural areas the percentage was higher still. For the whites it was as high as 70.6; for the Negroes 88.9. In the South Atlantic area the percentage for the whites was 56.3; for the Negroes 80.

These averages for the several areas are considerably higher than the percentages of several of the individual states both for whites and for Negro ministers. In one state, for example, out of 1,798 rural white ministers, 1,362 classed themselves as non-graduates and only 167 as having both college and seminary. In another state 738 out of 967 fell into the group of not having had college or seminary training, while only 80 are listed as having had this equipment. In two other states of that same area rural Negro ministers were about equally lacking in training. All of which proves that ignorance is no respecter of race, class or color. The absolutely indispensable requisite for a trained ministry, white or Negro, is a liberal training in the Arts and Sciences; is genuine educational opportunity.

Another racial factor in the South affecting the preparation of ministers is the almost complete separation of white and Negro churches, both in the matter of separate local congregations, and separate church organizations. Prior to the War between the states, and for a brief period after the emancipation of the slaves, several of the leading denominations of the South had a considerable number of Negro members. This was particularly true of the Methodist and Baptist denominations. The bitterness resulting from the War resulted in the development of separate church organizations based on racial and color lines. For the Negro, just emerging from slavery, it meant being cut off from the main stream of historic Christianity just when he needed most to be taught the essentials of genuine Christianity. It was like "pulling himself up by his own boot-

straps." The Northern missionaries kept the link between him and organized Christianity in America.

One of the genuine needs in the South today is large co-operation between the white and Negro churches. Nowhere could this co-operation be more effective than in the field of theological training. Speaking of this matter, Dr. Thomas Woofter, himself a Southerner, says in his book, *The Basis of Racial Adjustment*: "The general boards of white denominations can render great service to the Colored Church along several lines. One of the most important is assistance in strengthening the facilities for training colored ministers. Each colored denomination should be aided by its affiliated white denomination to develop its preacher-training facilities."

Earlier in this paper we have spoken of the limited opportunities available to Negroes in the field of secular education, but the opportunities are far more limited in the field of theological training. This is all the more deplorable in view of the fact that the Negro Church is the one institution which the Negro can call his own, and in which he has, to date, shown the largest degree of initiative. It would probably be fair to say that not more than four or five of the existing theological institutions for the exclusive training of Negro candidates for the ministry are equipped to do a creditable piece of work in this field. Here, we repeat, is an excellent opportunity for co-operation by the white churches of the South in the support of one or two well-equipped theological schools for the training of candidates for the Negro ministry.

Nor would the Negro churches be the only beneficiaries of such a plan of co-operation. To the ministry and membership of the white churches would come a concrete conception of the reality of human brotherhood such as no amount of missionary endeavor, alone, can bring. It has sometimes been very difficult to explain to Negro students the apparent enthusiasm for Foreign Missions of many of our church groups in the South with the almost total neglect

of the missionary field here in the homeland. There is grave danger that in our efforts to save the peoples of the non-Christian lands, we may neglect a really remarkable opportunity here at home.

Every now and then some one raises the question as to whether the Roman Catholic Church is not making a special effort to proselytize Negroes and have them become member of their Church. I think it is probably true that Roman Catholicism is sensing the value of this, relatively, untouched group, as far as a definite link with organized Christianity is concerned, and is making intensive efforts to win them. I, personally, am not distressed about this. Even if it is successsful, Negro members will not be greatly disadvantaged by being members of a great organization like the Roman Catholic Church. Indeed, it is better to be a member of any Christian Church than to be outside the Christian movement.

The greater danger is that, because of neglect, this great body of Americans, constituting relatively one-tenth of our population may ultimately find themselves completely at odds with organized Christianity, as represented in the white churches, and become an easy prey for movements definitely hostile to Christianity, and even to religion itself. One of the surest ways to avoid such an unfortunate development is to strengthen in every possible way the leaders of the Negro Church, and to help prepare men to carry forward the work of the Church in the most effective way possible. It is to be hoped that one of the definite objectives of such an organization as this will be, not merely to appraise the work being done by the existing institutions, but to indicate ways by which such institutions may improve their offerings, either alone, or in co-operation with other agencies.

Two other factors, in the judgment of the writer, in this connection should be mentioned: (a) Limited library facilities; (b) Almost complete lack of opportunity for contact with scholars of other racial groups in the same line of scholarly endeavor.

The first theological library building to be established in America for the benefit, primarily, of Negro students of theology was the library building of Gammon Theological Seminary located in Atlanta, Georgia. This building was dedicated May 26, 1889. The dedication of this building was made the occasion for imposing ceremonies for which the poet John G. Whittier wrote an original poem. The building is, after nearly a half century, the only building in America used exclusively as a theological library for Negro students for the ministry, and its modest collection of approximately 25,000 volumes, is the largest number of such volumes available to Negro students of theology in this section.

As yet the libraries of the South are not open to Negro students, so that means that these students are dependent upon the meager opportunities in this regard provided by the schools and departments of theology of the institutions open to Negro youth. It would seem that library advantages ought to be available for faculty members and Negro graduate students, in the larger libraries of the South, and this ought to include theological students pursuing degree courses.

A final problem has to do with the almost complete lack of opportunity open to Negro scholars for contact with scholars of other racial groups, or for white men teaching in theological schools for Negro students. To a group of scholars who have given years of patient study to theological research or any other branch of scientific study, this point does not need to be elaborated. We are all conscious of the inevitable discouragement in this field, and the need for constant exercise of all the will-power we possess, even where we have the constant stimulus of contact with other people working in the same field. Without this type of stimulus, and with utterly inadequate library facilities, it is next to impossible to develop the quality of exact scholarship which the first-rank theological seminary ought to make available for its students. Here, as in most of the

other items listed above, Negro students are the first and most immediate sufferers, but is there not a possibility that the whole section may be suffering from this lack of stimulus to scholarship for those working in Negro institutions.

That both of these suggestions are feasible, and may be done within the framework of Southern educational policy is the view of an increasing number of liberal Southern scholars and leaders. In a notable address last summer before a group of Southern educators, Professor Guy Johnson of the University of North Carolina urged that the South seek to encourage research on the part of Negro scholars, particularly in the field of the social sciences, and, that the libraries of the universities of the South be made available to such students for this purpose. Further, that opportunities be given for larger contacts between the members of the two races engaged in such study.

One of the most hopeful projects of this character we have in the South is the project at the University of North Carolina and Duke University which is sponsored by the "Division of Co-operation in Education and Race Relations." One of the main items in the program of this organization is the development of a vast collection of books and periodicals in the field of Negro history, literature and life. In this project the two universities propose to make their combined resources available, and to put this material at the disposal of scholars of both races and all sections of our nation.

Another interesting development in this connection is the recently-organized Southern Sociological Society which includes in its membership Professors and research students in the field of the social sciences, of both races here in the Southeast. They seem determined that white and Negro students in this field shall go forward together.

To summarize briefly: The racial conditions in the South which affect the preparation of ministers are in the judgment of the writer: the limited educational facilities open to white and Negro youth, and particularly the Negro

youth; the almost complete separation of the two races in their church life; limited library facilities, particularly for Negro graduate students and faculty members; and almost no opportunity for contact between the scholars of the two races. Other agencies in the South are trying to bridge these last two gaps especially. What do the leaders in the theological field propose to do about them?

Is it too much to expect that the leaders in the field of Theology, the Queen of the Sciences, would be willing to go at least as far, in this regard, as the leaders in the field of Sociology, which is one of the youngest of the sciences? Our progress in racial matters in the South will depend to a large extent on the answer we make to this question.

What Jesus Does.

Robert Henry Miller,
Manchester College, Manchester, Ind.

There are many different ways of saying a thing. Let's try it on the sentence you have just now read. "The forms in which thought may be expressed are many and varied;" or "No two people will express similar sentiments in the same way;" or "As various as are our faces are the ways in which we express ourselves;" or "The wardrobe from which truth may choose its garb is as amply stocked as any king's;" or "The charm of original ideas is not greater than the manifold means of their communication." There must be a mathematical limit somewhere.

There is more to variety than mere novelty, cooked up to enliven jaded appetites. Every worth while form of expression carries a fresh insight, calls attention to some neglected phase of familiar truth. A new way of saying a thing does not exactly repeat what has been said before. It says *more,* which is its chief value.

The new way of saying things has further value in that it avoids old forms which often carry connotations which should be forgotten in the interests of harmony. In any period of verbal battle the words employed retain the smell of powder; they call up the passions and prejudices of war; they revive and recreate a whole world of motives and measures which were better left buried in the past.

For these reasons it may be profitable to speak of Jesus occasionally with a new set of terms, leaving aside for the time being the words with which men battled for their honest insights into his character and work.

If one were to state his need in terms of his attempt to live a richer and more satisfactory life, I think he might put it something like this:

First, there are the questions which baffle his understanding. "If I only knew!" There are many men who, as Dostievsky says, desire above everything else to have their

questions answered. Make a lump sum in your thought of the total investment men make to find answers to their questions—education and research, libraries and laboratories, exploration and experiment. We need light.

Second, men want to *feel* right; they want to feel an abundance of life; they want to be happy, harmonious and secure. Make a lump sum in your thought of humanity's total investment in pleasure—movies, resorts, drugs, travels, art. We want to feel our best and we want others to experience the same high tone of life. We need warmth.

Third, above all we are made for action. The creative urge is strong in us. Idleness is our sorest labor. We want to be up and doing. Probably there is no more poignant pang than our inability to be and do the highest and best that we know and love. We need power.

Now it should be possible to explain Jesus' character and work around these three areas of man's need. Perhaps such a definition will include something of—maybe a great deal of—what former friends of his had in mind by the great terms of Christian theology which we have agreed not to use in this article. Let us attempt it.

1. We need light. We know only in part. What great man was it who on his death bed cried "More light"? We are

> ". . . . infants crying in the night,
> And with no language but a cry."

Man is passionately impatient with the narrow bounds to his knowledge. One of his most persistent and prodigous efforts has been to push back these narrow bounds. We often regard with a degree of amazement the questions which children ask. The child is not more inquisitive than a normal, healthy-minded adult. The difference is in the manner in which they go about finding the answers to their questions: the child lays siege to his parent; the adult besieges the whole universe.

Admiral Byrd risks men and money in antarctic cold and night; he spends seven months alone in a little outpost

one hundred and fifty miles from Little America. Why? To find answers to his questions.

A young doctor is studying an Asiatic plague. His next step is to observe the action of the germs upon a human being. Unwilling to ask of another what he himself would fear to do, he swallows a culture of the virus, keeps his own record so long as he can, then gives his findings to a fellow physician who records his condition during the hours immediately preceding his death. Why? To find answers to his questions!

There are numerous unmarked graves near the summit of Mount Everest, as there are in many another mountain height. Why? Those men were out to get answers to their questions.

But after all our heroic and costly pursuit of the unknown, we know very little. By the side of what we know the undiscovered and mysterious is as a mountain beside a molehill. What do we know of the future? Of that treasure we call life? Of the past, except for that moment which we call the historical period? Of stellar space? Of reality which eludes our reason and our five senses? Of the infinite number of other worlds which dot immeasurable space? Of the Source and Sustainer of all that is? Very little, indeed!

In the face of all this mystery it is only natural that men should be afraid. We are inclined to fear that which we do not understand. Children are not the only ones who are afraid in the dark; their parents often are, when that darkness is the frontier of their knowledge.

The fears of men have left their pathetic footprints across the centuries. Long and painful pilgrimages, costly and cruel sacrifices, witchcraft, superstition, self-torture, human sacrifice—these are some of the taxes fear has levied upon mankind.

Jesus stands at this cross-roads, from which so many have taken the wrong way, and points out the path of peace and confidence. He says of the great unknown which gives

birth to our fears that he has explored it; he came out of it; there is nothing in it to cause us to fear. Only love and goodness and truth and power to save are sealed within the curtain that bounds our sight. No terror there, no vindictiveness, no ruthless power. Only truth and salvation, so, "Fear not, little flock; it is your Father's good pleasure to give you every good thing."

We no longer regard the unknown with fear, but with faith. And are for that reason the more capable of mastering it.

This faith is an immense intellectual asset to mankind. Man's progress in knowledge has been greatly aided by it. This contribution of Jesus to mental culture is probably greater than men have ordinarily acknowledged. It has substituted reverent, systematic inquiry for recoiling, abject fear, a substitution of the very greatest importance.

2. We need warmth. There is a stabilizing of one's emotional life which comes with the middle years which is wholly good. But when this tendency amounts to the development of a cautious, calculating, unadventurous and cynical attitude toward life, the process has gone too far; one is beginning to deteriorate, to lose one of the fine sensitivities which keep alive some of life's greatest values.

At the age of twenty-nine I went from college into my first pastorate. Of all the labors which that thrilling adventure involved, funerals made the heaviest draft by far upon my emotions. I recall how with the greatest of effort I was barely able to keep back the tears. Those tears, I am sure, were not of the crocodile variety; the poignant sympathy which I felt was honest, as was proved by the fact that through many a night I sat with the sorrowing by the side of dying loved ones.

That was when I was twenty-nine; now I am on the threshold of fifty, and, to speak honestly, funerals do not affect me as they used to do. I no longer have to battle for possession of myself; my voice is not accented by surging emotions as it was twenty years ago.

Sometimes I wonder if this composure should be the occasion for thanksgiving or alarm. Is it a gain of self-mastery or a loss of the sense that feels another's woe?

I fight off the latter conclusion by telling myself that tears are no true measure of love and sympathy, that composure and gentleness on the part of the minister may impart more real comfort to the bereaved than a kind of gushing manifestation of grief. I want to believe that this is true.

However I may analyze my own changed attitude in this regard, all of us who have traversed the middle decades of life know the danger of emotional atrophy to which that age is liable. We are likely to look with pitying cynicism upon the visions and ventures of youth. We are likely to entertain an inflated notion as to the soundness of our own opinions. Imagination and fervor and high adventure are likely to leave us. In the words that introduced this second division of our thought, we need warmth.

Here is a capital illustration of how Jesus supplies that warmth to the hearts of men. In several ancient civilizations men of great mind and soul tried to think out and state the qualities of the good life. The results of their efforts were codes of laws of varying forms and numbers, two, seven, ten, one hundred. There was Hammurabi in Babylon, Confucius in China, "Manu" in India, Solon in Athens, Justinian in Rome and Moses among the Jews.

When the law of the good life was stated and taught the result everywhere was the same: a few men of means and learning conformed more or less closely to the law's requirements; the common people only looked, then turned away with a kind of despairing lack of interest: "It may be all right for those who are rich and wise, but it was never meant for us." And so you had in Babylon the nobility and the slaves, in China the mandarin and the peasant, in India the Brahmin and the untouchable, in Athens the Hellenes and the barbarians, in Rome the patricians and the plebeians and in Palestine the Pharisees and the people of the land. The law could save only the righteous; it brought only despair to sinners.

And then God, turning the wisdom of the world into foolishness, took righteousness ten times higher than the highest laws ever conceived by man, wrapped it in the flesh and blood of one called Jesus Christ, set that revelation of himself before those millions of the earth's outcasts who felt only despair when they heard the law's demands. They saw in Jesus what they were meant to become, and rousing from their lethargy, millions of them have been transformed into his image.

Men turned in despair from the relatively mild demands of the law: "We can't do that!", they said. They turn in hope toward the absolute demands of Jesus Christ: "We can do that," they say. Jesus gives warmth to the heart.

The president of a small Kansas college was pleading the claims of rectitude to a member of that campus genus, *rough-neck.* The boy listened to the president's unanswerable appeal for about thirty minutes, then said, "I wish you'd tell me how a fellow can want to be good." He needed what Christ gives to the human heart, light and warmth.

3. We need power. In the old days when saloons were closed in small units by local option, there was a farmer-minister who knew that boys are worth more than corn and hogs, so he planted his corn in July one year and during the months of May and June carried round a remonstrance petition which finally made his township dry. As he carried this petition there accompanied him a poor man, the father of six children. As the farmer-minister would offer the paper for signature, this poor man would say to one who hesitated to sign, "If there were no saloons in Ladoga I think I could let liquor alone; I wish you'd sign that." With liquor easily available he would get drunk every few weeks, spending the money his children needed for food and clothing, and terrorizing his family when he came home. "I wish you'd sign that," was a cry for help. He *knew* what he should do; it was not light that he needed. He *wanted* to be sober; it was not warmth that he needed. He needed power.

If we will look in upon our own lives we shall find our greatest grief to be, not what any other person has done to us, not some limiting obstacle that lies across our way, not the narrow bounds of our knowledge, not an unsatisfied hunger for enjoyment, but our failure to do and be what we know and what we love. Paul voiced this supreme tragedy of man's life when he said, "I cannot be as good as I want to be . . . I do what I detest."

There are millions ready to rise and acclaim the truth of the assertion that Jesus meets man right here, at the point of his sorest need. "I can do all things through Christ which strengtheneth me." "We are more than conquerors through him that loved us."

I was browsing through some books in a second-hand Chicago store, when I ran across the following testimony written on a fly-leaf by an unknown hand:

"I cannot do it alone,
The waves run fast and high,
The fogs close chill around,
The light goes out in the sky;
But I know that we two can win in the end,
Jesus and I."

Aside from this personal testimony, which could be extended without limit, there is the witness of Christian history. Berdyaev speaks of the dynamic character of that history which falls within the purview of Christ's influence. In knowledge, invention and industry, in social consciousness, philanthropy and brotherhood, this area of the world's life stands far above all other achievements of this and all past ages. The dynamic character of Christian history is massive witness to the fact that Jesus gives power to men.

We need light; we need warmth; we need power.

"I am the way; I am the truth; I am the life."

Humor in Pulpit and Pew.

Frank J. Mallett, White Plains, N. Y.

If all is true that the churches teach, then the religious person should laugh the loudest and enjoy life most, and priests, rabbis and ministers should try to disprove the old notion that there is some subtle connection between religion and the "blues." The Bible says "there is a time to laugh" as well as "a time to weep," and an apostle bids us to "rejoice with them that do rejoice and weep with them that weep." "Youth leaders" today realize that Christians, in religious work, must possess and exhibit daily "an aspect of joyousness and inward happiness *consciously* stressed as against seriousness, and sombreness, and deadly dulness." The Church must take the lead in fostering a religion of joy—not only in the joy of "service" but in adopting a new phase of liveliness and humor everywhere.

In half a century of experience as a minister of religion, we have found that in the actual work of a parish—be it large or small—the most successful man is he who possesses a *keen sense of humor,* which, coupled with God's grace, makes a splendid combination.

We wish some of the great saints of the past had given us some "lighter" moments. What would an Augustine have written about jollity and mirth? What would John Calvin have penned "in lighter vein"? Reading considerable biography we have reached the conclusion that some priests and preachers have made abundant use of their innate gifts along this line.

We learn from the study of such lives that many popular preachers and successful pastors possessed this certain innate or acquired intellectual gift that, for want of a more exact classification, we must style *humor.* Speaking broadly, it is safe to assert that only a few of those who have been known as "popular preachers" have been deficient in this subtle gift, which, united to piety, is described by Whipple as "a rare manifestation of intellectual power."

We admit that not all great preachers have been humorous *in the pulpit;* on the contrary, a number of them deliberately refrained from its use there, but nearly all of them were so mentally constituted, that when their fancy was plumed for flight, a certain tone or color was thereby imparted to their sermonic efforts which enlivened such sermons to a very marked degree. This gift seems to have been the secret "something" that made their preaching largely what it was—pungent, original, eloquent. In proof of this recall the names of such men as Sydney Smith, Rowland Hill, Henry Ward Beecher, Charles H. Spurgeon, Dean Hole, or Peter Cartwright. The Reverend Doctor Paley was surely a man of "weight"—at least his "Evidences" indicate as much, and yet he actually made use of wit in a university sermon. It was at Cambridge, and happened this way. The Doctor saw that the rank and file of undergraduates—and even members of the faculty—fawned upon Pitt, when at the age of twenty-three he paid a visit to the University. Pitt at this time was First Lord of the Treasury, and Chancellor of the Exchequer. Dr. Paley saw that this fulsome adulation, bestowed so lavishly on the young Chancellor, could have but one interpretation: the clerical flatterers were looking ahead for the lucrative "livings" that Pitt had to bestow, in the way of Crown patronage. Having to preach at St. Mary's on the Sunday following Pitt's visit, Dr. Paley carried out an idea that occurred to him, and, to convey a just rebuke to such sycophants, he proceeded to deliver a sermon from the Gospel for the day—taking by way of text the following: "There is a lad here which hath five barley loaves and two small fishes," adding with significant and droll emphasis "but what are they among so many?" The shaft of wit went home, and who is he who would dare impugn the motive or wisdom of such a brilliant rebuke?

We doubt whether any original and popular preacher could long sustain his reputation with his people if he did not possess in some degree this faculty of wit or humor, for

what kind of emasculated sermon would that be that rigidly excluded ridicule, irony, the grotesque, the unusual, the "accord" or "discord" which go to make the things we call wit and humor?

The late Dean Hole, of Rochester Cathedral, somewhere says: "Humor is a great means whereby we may dissuade men from the meanness and misery of vice." If this is true, then the minister today should cultivate this gift. A certain parson recently lamented in the "Atlantic Monthly" the poor preaching of the average minister in a certain leading denomination; he ridicules "the same old head that bobs up in the same old pulpit Sunday after Sunday" and murmurs at the "same style, same turns of phrase, the identical delivery, the pecularities of pronunciation, the methods of argument . . . ." Alas! he is tired of even the popular American preachers who are famous today as "radio preachers." Too bad! but we think there is a remedy for some of this poor preaching.

What we want today is a *livelier style of pulpit oratory.* Do we advocate ebullitions of a clown in the pulpit? God forbid, for mind you, as we have studied the lives of many ministers we find that some of those we style 'witty' were not consciously so in the pulpit. But nearly all who were so gifted allowed their fancy its full play, and *at the right time, and in the right way* could "point a moral and adorn a tale" with wonderful flashes of humor that made their preaching what it was, attractive and eloquent.

The tone or color of sermonic effort thus enlivened by even unconscious wit or humor was generally the psychic "something" that made the public utterances of these men all but immortal.

In our youthful ministerial days, we heard on both sides of the Atlantic, such men as Spurgeon, Brooks, Peter Mackenzie, Hugh Price Hughes and Talmage. Before that period there were such eminent preachers as Henry Ward Beecher, Peter Cartwright and Rowland Hill.

What we must acknowledge is that this intellectual faculty is surely God-given. Bishop Phillips Brooks of Bos-

ton had a fairly keen sense of humor, though we are bound to admit that we find no trace of it in his published sermons. Like some other prelates, he probably made a distinction between his "pulpit utterances" and those that were "platform utterances," though it is hard to tell just why when, as frequently happens, the latter are on the weighty things of the Gospel, or the Kingdom of God on earth. We recall vividly, Bishop Brooks' impassioned address at the Louisville, Kentucky, Church Congress on, "The Change of Name" of the Protestant Episcopal Church, a subject that is still discussed. Brooks followed an impassioned and thrilling address in favor of a change of name by Fr. Maturin. I shall never forget that hour; Maturin, with the fervor and passion of an Irishman reminding one of an old-time "Methodist," then Brooks with his six-foot presence and magnificent powers arose. He was in dead earnest *against* the change of name. We recall the scathing irony and ridicule with which he assailed the suggestion to make the name "The American Church," or "The American Catholic Church." We can never forget a striking phrase he coined, apparently on the spur of the moment, when he said: "To arrogantly call ourselves *the* 'American Church' with our comparatively small membership is 'impotent impudence.' The sensation caused by that brilliant climax lingers in one's memory; nevertheless the Bishop could relax, and enjoy a joke, even at his own expense. In his earlier ministry he said he once preached on "The simplicity that is in Christ," said he, "There was very *much simplicity*—and *no Christ.*"

The Rev. Charles H. Spurgeon once said in justification of his humorous touches in the pulpit, "There are things in these sermons that may produce smiles, but what of them? The preacher is not quite sure about a smile being a sin, and at any rate, he thinks it a less crime to cause a momentary laughter than a half hour's profound slumber."

It is the same on this side of the Atlantic. As we see it, the men who have "reached the masses," the men who

have utilized this God-given quality of mind in the pulpit or elsewhere, from Beecher to Cadman, from Moody to Sam Jones, were fortunate to possess this element in their make-up.

Mr. Beecher commenced the practical work of the ministry at Lawrenceburg, Indiana. He had a little "flock" of some twenty members. As the son of his father, the able but eccentric Lyman Beecher, he might have played politics to gain a bigger thing than this, even to start with, but he was content and happy in that small and unknown field. He tells us that he swept the floor of the church building, as there was no janitor or sexton, he lit the coal-oil lamps, and probably trimmed them, at times. To quote his exact words, "I did everything except come to hear myself preach —and that the members had to do." In those days there were "ministerial problems;" there were "very discouraging circumstances;" the people were not much alive, spiritually. Beecher found it uphill work, but did he quit? Did he grouse, or murmur? Did he throw up the whole thing? Did he write to the big magazines about "The Hardships of the Clergy?" We think not. He had within him the root of the matter, a definite call to preach the gospel of the blessed God; he had unbounded faith in his own ability to "play the man," to fight the good fight; so instead of whining about his lot, he smiled at the situation; and describing that same small parish group at Lawrenceburg, on being asked how many members he had, said, "I have nineteen women, and ONE IS NOTHING."

A little later Beecher was called to a church in Indianapolis, Indiana, where he had a larger field, though not a large salary. He had the usual run of family afflictions that might have depressed him, and doubtless did depress him. He was hungering for books, but he could not afford to buy them; did he grumble and groan? No, he threw himself heart and soul into his parish work, and wrote for pay for the local papers—on floriculture, if you please.

When his fame began to spread, he received a telegram from a Young Men's Christian Association Secretary. The

telegram was brief—and to the point. It ran, "Will you lecture for fame?" Beecher promptly wired back, "Yes, F. A. M. E.—Fifty, and My Expenses."

We take a few bits of his daily philosophy, and hope that pulpit and pew will adapt them to their several needs.

Here are two or three things. "Don't mope; laugh a good deal, frolic every day, a low tone of mind is unhealthy." "Having wit and buoyancy of spirits, let them flash out in the service of religion, don't consider it necessory to rake them up and hide them." "Humor generally tends towards good nature, and everything that tends towards good nature, tends towards good grace." "Don't set out to be a gloomy-eyed, twilight-faced, bat-eyed Christian."

In view of all the talk today about the decadence of the Church---and of the ministry—it should do us good to ponder over Beecher's words on "The cares and responsibilities of the ministry." Listen, ye doleful priests, and preachers. Somebody said to him, "I should think you would shudder when you stand up and confront a vast congregation." "I shudder?" he replied, "What should I shudder for? Do you shudder when you stand up before a garden of flowers? Do you shudder when you go into an orchard of fruit in October?" "But your cares." "I have no cares, I forget the sermon quicker than you do," and he added, "Every man that is in the ministry and is willing to love men and be faithful to them, will find joy in it from day to day." That is the sort of philosophy for present day pessimism among the clergy and the laity. What some of us who have reached middle life, or are even further along, may well ask ourselves is: Are we as earnest and enthusiastic today as we were ten or twenty or thirty years ago? Are we as self-denying today as we were in our youth? Does our preaching ring with the thrill of a passionate love for souls? Do we feel today with Knowles Shaw, "Oh! it is a glorious thing to rally souls to the Cross?"

Amid "the changes and chances" of the minister's life, can we crave for him anything better than daily cheerful-

ness? George Herbert, of whom Emerson said, "There was never so much piety married to so much wit," was indeed a great saint, but withal a laughing saint—a merry saint. He too was a parson; he too knew about the problems of the ministry; what does he recommend to you, brother parson? He says, "Nature will not bear everlasting droopings, and merry pleasantness of disposition is a great key to do good."

To "do good" is the life-text from which every sincere minister is striving to practice as well as *preach*. His ambitions, his studies, his recreations, all center in this splendid effort to "do good."

The average pastor has many "trials and tribulations." Sometimes he is oppressed—sometimes depressed; daily, almost hourly, he is brought in contact with many trying experiences in his congregation; he comes in contact with different forms of human sorrow and tragedy. The minister's environment naturally affects his psychic and spiritual 'self.' What is he to do about it? Is he to settle down with a stoical feeling that melancholy, sadness or depression is the price he has to pay for his ministry?

In this connection, parsons and lay people generally may take a hint from a layman—the late Chauncey Depew, who had all sorts of business worries in his early life, so he determined to forget the worries of the day, by 'substituting' jokes and stories, thus getting a healthy and normal reaction. Parsons and Christians generally, here is your cue. Modern ministers must either *bend* or *break*—they must bend in good honest laughter—in forgetfulness of the sterner things of life, or break physically or mentally under the never-ending cares, the strain and stress of modern church and parish life.

Is not this a better way than the case given by the Atlantic Monthly already referred to, where the writer describes a young minister who, goaded almost to desperation by opposition in his parish, wrote: "I have little mousy men here, they are terrible, I have suffered agonies at their hands, but I have learned to handle them . . . I can get on

with all kinds of people, and at the same time thumb my nose at them." Surely there must be a better way than that. If the laity make you "peppery" or even "mad"; try the "substitution idea"—get rid of the mind-stuff that angered you, and if you can, say my little favorite poetic prayer which is found, I believe, on a tablet in Chester Cathedral, England. It is a sensible prayer, and is recommended joyously to the "brethren of the cloth" and "other Christians."

"Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.

Give me a healthy mind, good Lord,
To keep the good and pure in sight,
Which seeing sin is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh,
Don't let me worry overmuch,
About the funny thing called *I*.

Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness from life,
And pass it on to other folk."

Expository.

Zionism and the Scriptures.

CORNELL GOERNER

Something is stirring in Palestine. Under the stress of renewed outbreaks of anti-Semitic persecution in many parts of the world, the Zionistic effort to colonize the Jew in his ancestral home has received great impetus. The movement has been so speeded up that, whereas in 1925 there were only about 100,000 Jews in Palestine, the present Jewish population of that land is over 400,000. Progressive in outlook, influential beyond their numbers, supported by international sympathies, and subsidized with capital subscribed by a philanthropic world, these colonists are rapidly changing the complexion of the country. Scientific agriculture, rapid industrialization, and improved sanitation are transforming a backward, unproductive land into a modern garden spot. The change is indeed little short of the marvelous.

These current happenings of such remarkable nature have quite naturally stirred the interest of an onlooking world. All who know of the events are inclined to wonder; most men are moved to applaud; and many are led to philosophize. It is with the philosophizing, or a particular religious phase of the philosophizing, that this article is concerned.

We are now witnessing a strong recurrence of interest in Biblical prophecy, especially as it lends itself to an explanation of the events transpiring in Palestine, an interpretation of those events, and a prediction of the future outcome. Books, pamphlets, and magazine articles on the subject of Scriptural prediction of the restoration of the Jews to Palestine are constantly multiplying. Literal fulfillments in matters of minute detail are pointed out, and sweeping statements as to the inevitable future are affirmed. The

untrained Bible student, his interest in the subject once aroused, stands well in the way of being swept off his feet by the flood of literature, nearly all along the same line, which offers to him a ready-made interpretation of the Scriptures. It is declared that the present return of the Jews to Palestine is a fulfillment of specific Biblical prophecies; that the Scriptures clearly foretell the complete reestablishment of the Jewish nation as a geographical, political, and cultural entity; and that certain other events, apocalyptic in nature and intimately related to the restoration of the Jewish nation, are definitely prefigured. The general lines of interpretation are not new, but the popular interest in the views expressed is due largely to the immediacy of events in Palestine which seem to fit into the scheme of interpretation.

It would seem that the time has come for a statement of the other side—for there is another side of this question. Much could be said by way of pointing out political, economic, and social facts which stand in the way of the realization of the Zionistic hope, and which militate against the religious interpretation popularly placed upon the movement. The fact that the 400,000 Jews in Palestine are still a minority in the midst of nearly a million Arabs who claim the land as their own sets a serious barrier in the way of political mastery by the Jew. The fact that the land of Palestine, by generous estimate, is capable of supporting not more than seven million persons, whereas there are sixteen million Jews in the world, seems to rule out altogether the idea of a *complete* concentration of the Jews in a Palestinian homeland. And the fact that the Jewish colonists in Palestine are not Christian Jews, not even for the most part orthodox religious Jews, but are predominantly secularistic, agnostic, or Communistic in their views—this fact should arouse the serious question in the minds of Christians as to whether the colonization movement can at all be considered as an integral part of a divine plan to establish the Kingdom of Righteousness. For it

is difficult to see how the realization of the Jewish nationalistic ambitions could result in anything but the addition of one more proud, self-seeking nation to the circle of nations which already includes too many believers in racial superiority and national destiny for the peace of the world.

All these matters aside, however, the concern of this article is with the Scriptures and their interpretation. Can the modern Zionistic movement properly be regarded as a literal fulfillment of Biblical prophecy? Clearly it is a matter of interpretation. The question is a twofold one: First, are those specific passages which seem capable of being interpreted as predictions of current events rightly regarded as such, or does the belief rest upon a misinterpretation? Second, are there *other* scripture passages which contradict this idea and force us to place a different interpretation upon the passages in question? Taking the Bible *as a whole,* and not yielding to the temptation to *select* brief passages to support a theory, what is the message of the Book concerning the Jews?

I

"No prophecy of the Scripture is of any private interpretation," says an inspired writer.[1] The interpretation of *this* scripture itself is disputed, but it may well imply that no single passage is to be taken by itself, apart from its context, and apart from the general tenor of the entire Book. The reasonable interpreter must recognize that any given scripture passage takes its meaning in part from its setting, and that the interpretation of any scripture must be subject to that test of consistency which guarantees that the divine Author of the whole Bible does not contradict Himself.

In books and articles which attempt to connect modern Zionism with Biblical prophecy it is common to find passages of from one to ten verses quoted from the Bible, followed immediately by the author's interpretation of the

[1] II Peter 1:20.

passages. Remarkable coincidences are established in this way. But if the reader will take the time to look up the quotation in the Bible, note the time and circumstances under which it was written and the general message of the whole book in which the passage occurs, the excerpt will almost always take on a different meaning entirely. By following this procedure the open-minded student will be convinced that practically all of those Old Testament scriptures cited as proof-texts for modern Zionism were actually prophecies of the return of the Jews from the Babylonian Captivity, and were, of course, gloriously fulfilled long ago. Just as certain scriptures foretold the coming of a Messiah and were fulfilled in the birth of Jesus, so were these prophecies of the restoration of Israel fulfilled. Just as we no longer look for a Messiah to come in order to fulfill prophetic declarations, so we no longer anticipate the physical restoration of the Jews to Palestine as fulfillment of prophecy. The words of the prophets stand written, but they are seen to have been already realized.

A few examples will illustrate the violence commonly done to prophetic passages. Almost every book on the subject will attach great importance to Isaiah 11:11,12. These two verses will be quoted in full:

> "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Then will follow affirmations of the remarkable parallels discernible in modern occurrences, and still more remarkable events definitely assured in the immediate future. All of this may be very convincing until the reader becomes

curious enough to read the entire eleventh chapter of Isaiah, or, better still, the entire book. The arguments then lose their force and pertinence.

Much might be said concerning the verses immediately following the twelfth verse: events, names, and places mentioned being such as to fix the context of the two verses in question and to rule out the theory that the present day is spoken of; unless, of course, these names and places be *spiritually* interpreted. But that is exactly what the writers in question object to: a *literal* interpretation is their insistence. We pass over this, however, to look at the first part of chapter eleven:

> "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him . . . ."

The Christian student of the Bible immediately recognizes this as one of the great Messianic prophecies. We have gloried in the fulfillment of this scripture in the birth of Jesus, out of the family of Jesse, upon whom the Spirit of God rested as upon no other. Reading on through the chapter, we see Jesus Christ and His ministry and message in almost every word. In verse ten we read:

> "And in that day there shall be a root of Jesse, which shall stand for an ensign of the peoples; to it shall the Gentiles seek: and his rest shall be glory."

Christians rightly regard this as fulfilled in Jesus Christ, the ensign of God who stands towering in the midst of the peoples (note the plural in the Hebrew) of the world, the standard to which righteous men will rally. Christians rejoice that we Gentiles have sought Him out and found salvation in Him. Surely this prophecy was fulfilled in the coming of the Saviour.

Now, it is hard upon this verse, applied specifically to the historical Jesus, that the above quoted verses eleven and twelve occur. Verse eleven begins, "And it shall come

to pass in that day." What day? Clearly the same time and season about which the prophet speaks in the preceding verses. But we have fixed the time of those verses as being the time of Jesus. How then are we to say that this passage is now being fulfilled or is yet to be fulfilled in some future time? Only by a complete disregard of the context of the passage, or by a denial that verses one to ten apply to Jesus Christ. This latter course is open to the orthodox Jew of today. He vigorously denies that the Messiah has come. He still waits expectantly for the coming of one who will fulfill all the Messianic prophecies in the Old Testament. And closely tied up with this hope for a Messiah is his hope for the restoration of Israel.[2] The Jew can be perfectly consistent in referring the whole of Isaiah eleven to some future date. But the Christian must practically deny his Lord to do so. For if this chapter does not prefigure Jesus, then, pray, where do we have an example of the fulfillment of prophecy? How then is the chapter to be so dismembered as to make two verses in the midst of it refer to the modern era or to some remote future date, while the remainder has reference to the days of His flesh?

Another favorite passage among those who see in modern Zionism a divinely prophesied movement is Amos 9:14, 15. These two verses, when quoted in absolute isolation from the foregoing portions of the book, are strongly suggestive of the meaning placed upon them by the interpreters. But when viewed in their context, they are seen to refer to the Babylonian Captivity and the subsequent restoration, both of which were foretold by Amos, who lived, preached, and wrote before the fall even of the northern kingdom of Israel. So interpreted, it stands as a remarkable prophecy remarkably fulfilled and needing no further validation. In addition to this, the verses immediately preceding these two are quoted in the New Testament as having been already fulfilled in part and as being then fulfilled before the eyes of first century Christians. This is

[2] Cf. Jastrow, **Zionism and the Future of Palestine**, p. 2.

the only reasonable interpretation of Acts 15:13-21. The question at issue at the Jerusalem conference is, whether Gentiles, as such, can be saved, or whether they must first become ceremonial Jews. James, speaking in favor of placing no ceremonial requirements upon the Gentiles, quotes Amos 9:11-12, which contains a reference to the heathen, "Gentiles," as destined for God's possession (bearing his name). The coming of these Gentiles into the possession of God's people is spoken of as being after, and as a result of, the restoration of the Temple and the Holy City. James interprets it as being fulfilled in the conversion of Gentiles by Peter, Barnabas, and Paul, in about the year 51 A.D.[3] Therefore, we again are faced with the alternatives of either chopping this chapter of the Bible up into small, disconnected fragments which have reference to events separated by as much as 2000 years time, with no indication by the writer of any such difference, or else saying flatly that James was wrong in his interpretation and the New Testament has preserved a false application. Again, the position of the orthodox Jew is untenable for the believer in the New Testament.

Joel 3 is likewise much used to bolster the arguments of those who look for a literal restoration of the Jewish nation. Apart altogether from questions of historical pertinence, we again would simply point out a New Testament interpretation of the book of Joel. On the day of Pentecost, Peter quoted from Joel 2:28-32, declaring concerning the miraculous events of that day that "this is that which was spoken by the prophet Joel." In other words, Peter claims that Joel's prophecy was being fulfilled then and there. Now there were no chapter divisions in the original scriptures. The book of Joel is all of one piece. The prophet speaks continually of "in those days," "in that time," "in that day," the reference being clearly to one great season of phenomenal importance, and not to two or more different ages. So, once more, the Christian finds it impossible to accept the view of the Jew, who, with no regard for the

[3] Cf. Carver, **Missions in the Plan of the Ages,** p. 256f.

New Testament, projects the whole book of Joel into the remote future, and still looks forward to events which Peter and other believers with spiritual vision have rightly interpreted as having already transpired.

Space will not permit the citation of additional scriptures. But a candid examination of any Old Testament prophecy in its context and in the light of history will almost certainly convince the Christian student that it has no specific, literal application to a physical restoration of the Jews to Palestine in our own or some future day. Only by closing one's eyes to what has already happened, as the orthodox Jew closes his eyes to the fact of the historical Messiah, Jesus Christ, can one fail to see that these prophecies have a past reference today.

II

The particular view in question concerning the significance of modern Zionism not only depends for its Scriptural basis upon a collection of brief scripture passages interpreted apart from their *immediate* context, but also makes it necessary to ignore the *total* context of Scripture and history. There are certain great themes which run all through the Bible, giving to the various books a unity and consistency which justify the custom of binding them within a single cover, referring to them as "*the* Bible," and identifying the Author of the Old and New Testaments as one and the same Holy Spirit. These great themes, which are indeed but the variations of *one* theme, require no citation of selected proof-texts, isolated from their context. They are woven, warp and woof, within the sacred narrative. Furthermore, the same themes are seen working themselves out in history, so that the testimony of racial experience coincides with the testimony of the Book. The aim of the interpreter of Scripture should therefore be to discern clearly the Message of the Bible, knowing that its various messages, when rightly understood, are but phases of that Message, and being assured that any apparent contradiction in messages is due, not to the Author, but to the

interpreter. This Theme, in two of its phases, will be pointed out here. The incongruity of the view of Zionism under consideration should be self-evident.

1. God chose the Hebrew people, not because He loved them exclusively or more than others, but that through them as an instrument all the families (races) of the earth might be redeemed. He blessed them, not so much for their own sake, as that they might bless others. To further His redemptive plan, He made with them a covenant, which by the very definition of the term was a contract between two parties, conditional upon its being kept by both, and no longer binding on the one when violated by the other. The Jewish nation broke that covenant, and was rejected by God as His means of bringing redemption to the world. A new covenant was instituted by Jesus, and those who fulfill the condition of this covenant, namely, Christians, have replaced the Jews as God's chosen people and have entered into the line of spiritual succession whereby all promises made to previous parties are now applicable to them and to them alone. There is no longer any distinction to be made because of race or any other physical or external trait. God's sole basis of dealing with all men is the spiritual basis of faith.

This is a condensed statement of the major theme of the Bible, both Old and New Testaments (Covenants). As has been pointed out, no citation of specific texts should be necessary. The whole Book is but a symphony of variations upon the theme. A few passages, however, in which portions of the message become explicit may be here briefly pointed out.

Note carefully Exodus 19:3-6. The biggest word in this passage is that little word "if" in verse five. Thereon hang the conditions which must be met if the Hebrews were to be God's chosen, priestly nation, whose function was to minister to the other nations of the world in the name of God.[4] Clearly these conditions were not met and kept by the Jews.

[4] Cf. Carver, **op. cit.**, p. 41f.

Note next Matthew 21:33-45. After telling the parable of the wicked husbandmen, in which the chief priests and Pharisees recognized a graphic description of themselves, Jesus solemnly pronounced those words which signify the formal termination of the role of Israel as God's chosen people: "Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Jesus was a Jew, and it gave him measureless pain to see His people rejected, but He recognized the inevitable, and sounded the doom of the nation as God's peculiar people.

In 1 Peter 2:9 the words, "a royal priesthood, an holy nation, a peculiar people," have a familiar sound, and upon examination are discovered to be almost the identical words spoken by God to Israel at Sinai as recorded in Exodus 19:5, 6. Here they are applied, not to Jews, but to Christians, some of whom indeed were Jews, but some of whom most certainly were Gentiles,[5] and all of whom owe their status as a chosen people not to any accident of racial birth, but to the spiritual re-birth through faith in Jesus Christ. This is a specific avowal that the Jewish race has been replaced by the Christian people as God's chosen instrument for ministering to the world.

In the letter to the Galatians Paul is dealing specifically with the relative merits and truths of the Christian gospel and of a Judaistic brand of pseudo-Christianity which made much of the claim that the Jews were still in a peculiar sense God's chosen people, superior to others, and recipient of special treatment not accorded by God to other races. "Know ye therefore," says Paul, setting them straight on this point, "that they which are of faith, the same are the children of Abraham."[6] And after a detailed logical explanation, a careful study of which would repay every Christian Zionist enthusiast, he concludes, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

[5] Note verse 10; see Carver, **op. cit.**, p. 271.
[6] Galatians 3:7.

And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."[7] What can the Christian Zionist do with these words? The orthodox Jew may ignore them or deny them; but the Christian must see in them the declaration that the promises of God to Abraham (including, if you will, the much discussed promise that his seed should possess Palestine forever) now are to be claimed not by the lineal descendants of Abraham after the flesh, but by the spiritual descendants of Abraham by faith. Viewed in this light, from the Christian standpoint, whatever else may be said of the Zionistic movement, it has no claim to be the fruition of the recorded promises of God.

2. A second important aspect of the great theme of the Biblical message may be stated: *The Kingdom of God is not material, political, or temporal; it is spiritual, boundless, and eternal. God is not concerned about geographical localities, political nations, and racial blood-streams, as such. He is concerned about the inner, spiritual condition of men.* Once more, it is almost an impertinence to quote scriptures in support of this statement. Its truth is implicit in the whole Bible. But how hard it is for men to grasp it and be persuaded that it really is so!

It is a truism that the chief difficulty Jesus encountered among his own people was this tendency to think of the Kingdom of God in physical terms. Having read the prophets, particularly the later prophets, and various extra-canonical apocalypses, the Jews had constructed a definite Messianic hope, which included the overthrow of Roman temporal power and the re-establishment of the nation of Israel as a political entity *par excellence.* It was because they hoped that he would fulfill this dream that they tried to make Jesus king.[8] It was partly because He attacked this conception and condemned the narrow racial pride which engendered it that they crucified Him. His insistence to the end was, "My kingdom is not of this world."[9]

[7] Galatians 3:29.
[8] John 6:15.
[9] John 18:36.

The Jews of Jesus' day, excepting those who became Christians, refused to recognize Him as the promised Messiah and to accept His interpretation of the Kingdom as spiritual. From that time on, Jews as a race have kept alive the hope of a Messianic kingdom which is not spiritual, but material; a political kingdom with the Jew as the ruling power of the whole world. The modern Zionistic movement, in its religious aspect at least, is the direct lineal descendant of that age-old expectation, based on the same prophecies, interpreted in the same literal, physical sense. That view was repudiated by Jesus in his day. It is to be repudiated today. The Zionistic Jew of to-day is making the same mistake that has cursed his forefathers. Let no Christian agree with him in that interpretation of the Scriptures which has through the ages spelled spiritual ruin to the Jew.

This brings us to the glad affirmation of the fact that the Bible does contain prophecies of the restoration of Israel. It is, however, a spiritual restoration, namely, the salvation of the Jews through faith in the Messiah, Jesus Christ. This is nowhere more clearly taught than in Romans 11:25-32. In this, and in other New Testament passages, nothing is said concerning a physical restoration of the Jews to Palestine and the establishment of a nation. That notion depends upon Old Testament scriptures, which, as we have seen, are not rightly so interpreted. No, the restoration is to be a spiritual one, when Jews, coming to see the truth as it is in Christ Jesus, shall own Him as Messiah and Saviour!

Here then is the Zionistic hope that should stir the hearts of Christians! They may indeed be interested, for humanitarian reasons, in the establishment of a colony of refuge for Jews made homeless by persecution. They may even hope that the wandering Jew may find a permanent haven of rest in a national home. But, as Christians, their religious hope will be for the coming of the Jews personally to Christ! And rather than being thrilled over the colonization of some hundreds of thousands in ancient Palestine,

they will be stirred and challenged by the realization that Jews by the million in nearly every land on earth are today approachable, interested, and unprejudiced in their attitude toward Jesus and Christianity to a degree never before known in history. Nor will Christians in their efforts to be used of God to bring their Jewish friends to Christ feed the racial vanity and build up false and un-Christian hopes in their hearts for a coming time of Jewish temporal restoration and special favor. Their appeal will recognize that Christ has indeed broken down the middle wall of partition and made of the two one,[10] so that there is no distinction between Jew and Gentile; and seeking to put away all thought of racial difference, they will approach Jews simply as men, men for whom Christ died.

[10] Ephesians 2:14.

Interpretation Through Reading.

Inman R. Johnson

Nothing can be more interesting than human conversation, personality in contact with personality. From a desire to listen in on the conversation of other people came one of the first forms of Art, the drama.

A recent publication, The Bible Designed to be Read as Living Literature, omits chapter headings and verse numbers in an attempt to make the text appear in its literary form. The book of Job appears as a drama and the Psalms as blank verse.

By omitting from certain passages of the Gospels the 'highway markers' such as 'and he said', 'and he answered and said,' etc., we can record the conversations of Jesus as dialogues of a play.

Luke 10:25-37 gives us the scene between Jesus and a lawyer, two persons conversing in everyday speech. Recorded for the stage it would read thus:

Lawyer: "Teacher, what shall I do to inherit eternal life?"

Jesus: "What is written in the law? How readest thou?"

Lawyer: "Thou shalt love the Lord thy God—; and thy neighbor as thyself."

Jesus: "Thou hast answered right: this do, and thou shalt live."

Lawyer (desiring to justify himself): "And who is my neighbor?"

Jesus: "A certain man . . . Which of these three proved neighbor unto him that fell among robbers?"

Lawyer: "He that showed mercy on him."

Jesus: "Go, and do thou likewise."

The oral interpretation of this passage requires a bit more of imagination and coloring than is usually heard from the casual reader. The conversation was far from casual and no doubt had all the intonations and modulations of voice which we look for in the speech of intelligent men.

Let two persons try reading the two parts of the above passage, and they will find themselves giving increased emphasis as well as subordination.

In the lawyer's question the climax comes at either 'I' or 'do', depending upon how you interpret the meaning. Accenting one gives an entirely different meaning from accenting the other. I have heard the question read with all the emphasis placed on 'eternal life.' Try it that way and see the result.

Which is, then, the more important, 'I' or 'do'? If the lawyer meant to separate himself from all others, thinking he had something to do which no one else had to do, accent 'I'. If, however, he meant to inquire as to the nature of the work he had to accomplish the accent falls on 'do'. Try it both ways and you will see the difference.

Jesus, the world's greatest psychologist, read the context of the question. Here was a lawyer asking him a question about the law. He was a good lawyer and could answer his own question. Jesus might have said: Young man, why do you ask me how you may inherit eternal life? You know your law, what does it say?

The lawyer must have recognized this as a 'coup de main.' Certainly when the question was fired back at him he realized that he had a hold on a hot poker; Jesus was smarter than he thought. There was nothing for him to do but to answer his own question: Why teacher, you know that I know the law, I thought you had some new formula. The law says "Thou shalt love . . . and thy neighbor as thyself."

Jesus may have pointed his finger at him and with much emphasis said: Right you are, you know the answer; do this and you shall live.

This would have ended the interview but for quick thinking on the part of the lawyer. He grabbed at the last thought that was in his mind and says: "Yes, but who is my neighbor?" The question may have been a 'last straw' but even before it was uttered he may have remembered the

times he had passed beggars and the poor without offering bread. This old question of social service may really have bothered him. He had taken care of his own household, to whom else must he be kind, just how far must he go with his charities?

Certainly Jesus took opportunity to answer the question sincerely. He did not call the neighbors by name, that would have taken too long. Then too, he gave a new conception of the word 'neighbor,' anyone is a neighbor who is in difficulty and needs our help. Instead of giving a defininition he may have said: "If I told you the answer you would forget it. I will give you an illustration and let you answer your own question again. I will show you a man in trouble, three men approach from the same direction, can you tell me which proves to be a neighbor?"

Jesus ignored or conceded the part about loving God. He may have seen that this man did love God and had been kind to those persons around him with whom he was acquainted. For him to inherit eternal life one requirement remained, he must be as kind as was in him possible to any man who needed kindness.

When we see the implications of this story as the lawyer saw them it may widen our horizon of service. Many times are we put to shame by the actions of this non-Christian Samaritan. Kindness to every one is not only our responsibility as Christians, it is the very proof of our Christianity. An opportunity for showing kindness is an opportunity to exemplify Christ.

First Corinthians III:9.

L. E. Barton, D.D., Jasper, Ala.

The text of First Corinthians 3:9 is Θεοῦ γάρ ἐσμεν συνεργοί. One believes that any capable first year Greek student, shown that text for the first time, would readily translate it correctly, that is, "For we are co-workers belonging to God," bringing out the force of the possessive genitive, and not, "We are laborers together *with God*," as the King James version blunderingly puts it. It is absurd to attach the "with" relation to the word God instead of the word συνεργοί where it plainly belongs.

This manifest error of the King James version has fixed an entirely wrong meaning to the passage. The reader has, no doubt, heard from his childhood, just as the writer, enthusiastic "top-loftical" sermons from this text, picturing God under one end of the yoke and the Christian under the other, the two pulling the load together. This makes God out a sort of lackey or menial and obscures the message of the text, which is one on co-operation. To be sure no one doubts that God gives strength for all our toils. "It is not by might, or by power, but by my Spirit saith the Lord," is a blessed and indispensable truth, but that is a different thing from what this text is saying to us.

Glance at the Authorities

The Pulpit Commentary's exposition, by Farrar, says, "God's fellowworkers (not the possessive). Throughout the Bible we are taught that God requires the work of man, and that He will not help those who will do nothing for themselves or for Him. The world has to be evangelized, not by sudden miracle, but by faithful human labor . . . . the thought which he desires again and again to enforce is that they belong to God, not to the parties of human teachers." Then under "Homilies" the same work says, "Christians are fellow-laborers one with another." That is exactly where the "with" relation belongs.

The Expositors Greek Testament which is certainly one of the best authorities one knows, has this comment: θεοῦ . . συνεργοί sums up in two words, and grounds upon a broad principle (γαρ) what vv 6ff have set out in detail: "We are God's fellow-workmen, employed upon *His* field, *His* building; and we are God's *fellow*-workmen, laboring jointly at the same task. The συν of συνεργοί takes up the ἐν εἰσιν of vs. 8; the context forbids our referring it to the dependent genitive as though Paul meant fellow-workers *with* God; the work (Arbeit) of the διάκονος would be improperly conceived as a *Mit*-Arbeit in relation to God; moreover the metaphors which follow exclude the thought of such a fellow-working." This exposition is so clear and conclusive that it calls for no comment.

Olshausen who is, one thinks, one of the ablest expositors known, especially in dealing with the Grammar of the text, says of this passage, "In verse 9 θεοῦ συνεργοι is not to be understood 'laborers *with*,' 'along side of God,' for he effects all (vs. 7) but 'laborers who work with each other,' for the cause of God."

Any other position than that taken by these authorities seems quite impossible from the Grammar of the text. What sort of genitive is θεοῦ? Plainly a possessive genitive. No other one meets the necessity of the passage or harmonizes with the context. It is not what used to be called a *whence* genitive. We know now that the whence relation is expressed by the ablative. It is not a subjective genitive. There might seem more argument for calling it an objective genitive and that must be the contention of those who insist on translating it "with God." But suppose it were objective, how could you translate it "with"? "With" would necessitate the associative instrumental case and the preposition συν with θεῷ instead of θεοῦ.

There is much freedom required in translating the objective genitive according to the context, but no example of "with" comes to mind.

Acts 4:9 is "a good deed done *to* a sick man" . . it was directed *toward* him. Jno. 7:13—the fear was *towards* or in reference to the Jews. Jno. 17:2 is "authority *over* all flesh"; Matthew 10:1 is "authority *over* unclean spirits." Jno. 18:29 "accusation *against* this man." Lu. 11:29 is "sign shown *in* Jonah." Rom. 7:2 we have "law *about* the husband," and "good conscience *toward* God, in 1 Peter 2:9. Lu. 6:12 is "prayer *to* God," directed to Him, while Jno 2:17 is "zeal *concerning* thy house." Gal 2:18 you must render "worship paid *to angels,*" directed to them. II Cor. 10:5 is "obedience *to* Christ." 1 Cor. 1:16 we translate "witness *concerning* Christ." These are all objective genitives. So in Rom. 3:18 "the fear of God is not *before* their eyes." II Cor. 5:11 we have "fear *of* the Lord," and in the fear *of* Christ," Eph. 5:21; "*in* good work" Rom. 2:7, and "*to* life" in 5:18. Jno. 7:35 is "dispersion *among* the Greeks," while Rom. 8:36 is "doomed *to* slaughter." Jno. 10:7 we render "door *to* the sheep." Heb. 6:2 is plainly "doctrine *of* baptisms, or *concerning* baptisms, and Matt. 13:18 is "the parable *concerning* the sower."

Of course the genitive in itself does not mean all these things, but in the varied contexts it must be so translated. Any one may note, however, that in the many passages cited no one requires "with" as the translation, nor is there any one where "with" would be admissible.

If usage counts for anything it would seem that θεοῦ γάρ ἐσμεν συνεργοί does not and cannot mean "laborers together *with* God." It is impossible to parse or diagram the sentence with that translation. συνεργοί is the subject. ἐσμεν is the predicate. Of God is a prepositional phrase modifying συνεργοί co-workers. γαρ of course, gives the reason for what has gone before. It would be plainly erroneous to put the phrase "with God" as a modifyer of συνεργοί.

The text is one of the greatest in the New Testament showing the supremacy of God, His authority over the laborers, His ownership of field, building and workers, the

unity of the work of the kingdom, and the imperative and glorious duty and privilege of all Christians, supremely preachers, to work together in the vineyard which belongs to God and which He makes to grow. "Paul planted, Apollos watered but God *grew* it." "He who is planting and he who is watering are one, and each one shall receive his own pay according to his own toil, for we are co-workers belonging to God." That makes sense and satisfies the context, and is justified by the Grammar. "Laborers *with* God" makes nonsense and introduces an idea which is wholly foreign to the context, and robs the passage of the lesson on co-operation which Paul was pouring out of his heart, at the same time calling himself nothing. "*What* then is Paul," he said. Not "*who*". He made himself only a *thing* that God might be *everything.*

The stupid rendering of the King James Version has almost defeated Paul's purpose in the passage. Why not try to rescue it from the needless confusion?

Facing Pastoral Problems.

Putting Church Functions and Procedures On a Definite Business Basis.

Professor Gaines S. Dobbins, Editor

A Baptist church is "an *organized* body of baptized believers." The broad principles of church organization are indicated in the New Testament, but details are wisely omitted. Yet it is exceedingly important that the necessary details be worked out carefully and definitely, under the Holy Spirit's guidance, to the end that definite understanding and exact procedures may replace vagueness and haphazardness. The writer has had many requests for suggestions as to a "constitution and by-laws" for a Baptist church. Included in his *Baptist Churches in Action* is a suggested model form.

Recently the pastor of the Broadway Baptist Church of Fort Worth, Texas, Dr. Douglas Hudgins, was faced with the necessity and opportunity of making a complete revision of the by-laws or rules of procedure of this great church. After long and prayerful consideration, the pastor and his committee have devised a document which, for thoroughness and comprehensiveness surpasses anything that has come under the writer's notice. So complete and valuable is it that we are constrained to give it to our readers. There are few churches among us that would not profit by the appointment of a competent committee to study these articles and use them as a basis of revision of their rules of procedure. The proposed by-laws, with certain abbreviations, are as follows:

Article I—Organization and Purpose

Section 1. The name of this Corporation shall be the Broadway Baptist Church, of Fort Worth, Texas.

Section 2. The purpose for which this corporation is organized is the support and maintenance of public worship of God, and for missionary work pursuant to the faith and usage of the Baptist Denomination.

Article II—Meetings

Section 1. For worship and work, the church shall maintain and foster the meetings and organizations as follows:

(1) For public worship, preaching, instruction and evangelism, regular meetings for the entire membership and for all people shall be held each Lord's Day morning and evening, and each Wednesday evening, each of such meetings to be under the direction of the pastor.

(2) For the study and instruction of God's Word, there shall be a Sunday School divided into departments and classes for all ages, to be conducted under the direction of a Superintendent each Lord's Day morning preceding the preaching service.

(3) For the membership of the church, there shall be a Baptist Training Union divided into departments for all ages and needs, to be conducted under the direction of a General Director each Lord's Day evening preceding the preaching service.

(4) For the women of the church there shall be a Women's Missionary Society of the Women's Missionary Union with such officers and such forms of organization, including standard auxiliaries and service, as their wisdom may direct under the leadership of the Holy Spirit and the teachings of the New Testament, subject to the approval of the church.

(5) For the men of the church there shall be a Brotherhood organization of the Baptist Men, with such officers and such forms of organization and service as their wisdom may direct under the leadership of the Holy Spirit and the teachings of the New Testament, subject to the approval of the church.

(6) Whenever possible, the church each year shall conduct an evangelistic meeting for at least one week, with the

pastor or a visiting minister conducting the same as the church may direct, with the advice and consent of the pastor.

(7) Occasional religious meetings of the church and its various auxiliaries may be appointed by the pastor at his discretion, or by vote of the church.

(8) The regular morning and evening periods of worship on each Lord's Day, and the regular Wednesday evening services above provided, shall not be dispensed with, nor shall said periods be used by any person or organizations for any other purpose than the regular and customary service for worship, unless permission has first been obtained by a majority vote of those present at a regular service prior thereto. No organization is to meet during the two worship services and the prayer meeting hour except such children's services as may be advisable in the wisdom of the pastor and the Educational Director.

(9) The church shall in each year conduct one or more Training Schools for the training of the Sunday School, Baptist Training Union and Women's Missionary Union workers and members, inviting whenever possible such Denominational and other church workers to assist in the leadership and instruction.

Section 2. For the transaction of the business of the church, the following is provided:

(1) At any of the regular meetings for worship the church may, without special notice, act upon the reception of members, or upon the dismissal of members to other churches, and upon the appointment of messengers to councils or conventions.

(2) The first Wednesday evening in each month shall be the due and regular time for the transaction of any and all business, except for the call of a pastor. No notice of such meetings need be given.

(3) The pastor may, or in his absence the Chairman of the Board of Deacons, call from the pulpit special business meetings, the particular object of the meeting being clearly

stated in the notice. Likewise, it shall be the duty of the pastor, or in his absence, the Chairman of the Board of Deacons, to call a special business meeting from the pulpit when requested to do so by the deacons, trustees, or any standing committee.

(4) Special meetings of the church may also be called by the Clerk upon the written request of any ten adult members specifying the object thereof, which notice shall be read at the public service on the Lord's Day next preceding the day fixed for such meeting.

(5) The regular annual meeting of the church shall be held on the last Wednesday night in the month of September each year, at which time the annual reports shall be presented and all General Officers of the Church elected, as well as Trustees, Deacons, and all Church workers, including Sunday School Superintendents, Teachers, Training Union workers, W. M. U. workers and all Men's Brotherhood workers. Public notice of such meeting shall be given at least ten days prior thereto by announcement from the pulpit, and reference thereto in the preceding weekly publication of the church.

(6) A quorum for the transaction of business at any regular or special meeting shall be not less than (2) percent of the resident membership of the church, except for the election of General Officers (3) percent, and the call of a pastor (20) percent.

(7) All members shall be much concerned about the business of the church and shall endeavor to be present at all business meetings. If unable to be present, members shall lovingly abide by and co-operate with the will and plans of the majority present on all matters decided upon.

(8) A majority vote of those present and voting shall determine any matter voted upon, except that in the case of a call of the pastor, a three-fourths affirmative majority shall determine, this section being subject, however, to the provision of sub-section (6) above with reference to the presence of a quorum.

(9) The pastor shall preside and act as the Moderator at all business meetings of the church, and in his absence, or upon his inability or refusal to act, then the Associate Pastor, Director of Religious Education, or Chairman of the Board of Deacons, in the order named, shall preside. In case none of the above named shall act, then the church shall select a temporary moderator to preside at such meetings.

(10) In the absence of the church clerk at any business meeting of the church the moderator shall appoint a temporary clerk to record the action of the church at such meetings.

(11) In all questions of procedure at any business meeting, the church shall be governed by Robert's Rules of Order.

Article III—Membership and Privileges

Section 1. The membership of this church shall consist of such persons as have confessed Jesus Christ to be their Saviour and Lord, and who, (1) after due examination as to their Christian experience, and, if coming from other Baptist churches, as to their letters of dismission and recommendations or satisfactory substitutes therefor, and if coming by statement, (2) having been accepted by vote of the church, and, having been baptized, (3) enter into the church covenant.

Section 2. Members shall be expected (1) to be faithful in all the duties essential to the Christian life; (2) habitually to attend the services of this church; (3) to give regularly for its support and its causes; and (4) to share in its organized work.

Section 3. The continuance of membership shall be subject to the principles and usages of the Baptist Denomination and especially as follows:

(1) Any member in good and regular standing who desires a letter of dismission and recommendation to any other Baptist church is entitled to receive it upon request. Such

letter shall be valid as a recommendation for only six months from its date, unless renewed, and this restriction shall be stated in the letter.

(2) If a member in good and regular standing requests to be released from his covenant obligations to this church for reasons which the church may deem satisfactory, after it shall have patiently and kindly endeavored to secure his continuance in its fellowship, such requests may be granted and his membership terminated.

(3) Should any member become an offense to the church and its good name by reason of immoral conduct, or unchristian acts, or by persistent breach of his covenant vows, he may be disciplined by the church to the extent of termination of his membership in the manner hereinafter provided.

(4) In the event a member unites with a church of some other denomination, membership in this church automatically ceases.

(5) Should any question arise as to whether or not a member is in good standing, when request is made by such member for a letter of dismission and recommendation, such request may, upon vote of the church be referred to the Membership Committee for consideration and report back to the church with recommendations thereon.

(6) Any person whose membership has been terminated may be restored to full fellowship by a vote of the church upon evidence of his repentance and reformation. Before voting to restore such member, the church may, if it so desires, refer such matter to the Membership Committee for consideration and report back to the church with recommendations thereon.

Article IV—Church Officers

Section 1. The officers of this church shall be a Pastor, and when advisable and at the will of the church, Associate Pastor, Director of Religious Education, Financial Secretary, Church Secretary, Director of Music, Organist, or combina-

tion of these, each of whom shall be elected by the church in such manner as the church may designate. In addition to the above, such secretarial and office help may be employed by the church as the deacons, with the counsel of the pastor and Director of Religious Education, in conjunction with the Finance Committee, may deem wise.

Section 2. In addition to the officers named in the foregoing section, there shall be a church Clerk, a Treasurer, Chairman of Ushers, and such other officers of the various auxiliaries of the church as may be advisable, together with a Board of Trustees, and a Board of Deacons as hereinafter provided. Such officers shall be elected by the church and serve without compensation for terms of one year only, except as specifically mentioned hereafter.

Section 3. The pastor shall be selected and called by the church whenever a vacancy occurs. His election shall take place at a meeting called for that purpose of which at least one week's public notice shall be given. A pulpit committee shall be selected by the church to recommend a suitable pastor. Such committee may consist of any number of members desired by the church, but must include at least one or more representatives from the Board of Deacons, Sunday School, Baptist Training Union, Women's Missionary Union, Young People's Department of the Sunday School, and the congregation at large, and the Men's Brotherhood. Such committee shall bring to the consideration of the church only one man at a time,and their recommendation shall constitute a nomination. Election shall be either by private ballot or by voting signs as the church may desire, an affirmative vote of three-fourths of those present and voting being necessary to elect. The pastor, thus elected, shall, if he accepts the election and call, serve indefinitely at the will of the church and/or until the relationship is terminated by mutual consent, both the pastor and the church seeking at all times to follow the will of God and the leadership of the Holy Spirit in reference thereto. The pastor shall have in charge the welfare and oversight of the

church, shall minister unto the church at all regular and appointed times for worship and service, and to the individual members whenever possible. He shall be the church Moderator and preside at all meetings of the church, except as might hereinafter be provided, and shall be an ex-officio member of all standing committees of the church.

Section 4. The Clerk shall keep an accurate record of all the actions of the church, shall attend all business meetings, and shall keep a register of the names of the members, with dates of admission and dismission or death, together with a record of baptisms. He shall issue letters of dismission voted by the church, preserve and file all communications and written official reports and give legal notice of all meetings where such notice is necessary under these By-Laws.

Section 5. It shall be the duty of the Enlistment and Financial Secretary to keep the funds of the church and disburse the same as directed by the church through the Finance Committee. He shall help to enlist the members as spiritual givers to the church and keep accurate records of all receipts and disbursements. Where possible, all local bills due by the church shall be paid promptly and all disbursements for denominational purposes or other causes shall be made monthly. Monthly reports of the financial condition of the church shall be made by him, as well as the annual report to the church at its regular annual meeting. No disbursements shall be made without the authority of the Finance Committee, and all funds received through public collections, private donations or receipts through the mails shall be deposited as soon as conveniently possible, in a bank in the name of the church. The Financial Secretary shall furnish bond from a reliable company for the faithful performance of his duty in such amount as the church may direct, the premiums of such bond to be paid out of the general fund of the church. Special accounts may be maintained by him for various receipts and disbursements for the different causes sponsored by the church,

which accounts must be maintained separate and apart and funds from one shall not be transferred to the other without authorization by the Finance Committee. Duties other than above mentioned may be delegated to the Enlistment and Financial Secretary at the wisdom and discretion of the church or the Board of Deacons.

Section 6. The Treasurer shall work in conjunction with the Financial Secretary in all financial matters, and shall, together with the Financial Secretary, sign all checks. In the event of the Treasurer's absence from the city, checks shall be signed by the Chairman of the Finance Committee. The Treasurer further shall report the financial condition of the church to the Deacons at their regular meeting, or in the absence of the Treasurer, such report shall be filed by the Financial Secretary.

Section 7. The Director of Music shall be charged with providing worshipful music for all services and departments of the church, and shall have general oversight and direction of the music. He shall seek to develop an appreciation of music in the church membership and shall work with all departments of the church in the development of all kinds of musical talent. He shall direct the choir in its practices and in its public singing and shall co-operate with the pastor in the planning of the musical program and the order of the worship service. The Director of Music will be expected not to make engagements for revival meetings or other work that takes him away from his duties at the church except after counsel with the pastor and the Administrative Committee.

Section 8. The Organist shall play for the two worship services on Sunday and shall be present at each regularly scheduled choir rehearsal. He shall look to the Director of Music for leadership in his work and whenever possible shall be present to play for such special services as may be in progress in the church.

Section 9. The Chairman of the Ushers shall be elected by the church and shall recommend to the church such ad-

ditional ushers as in his judgment may be necessary to serve the congregation from time to time. It shall be his duty to direct the seating of the congregation and he will seek at all times to provide the maximum comfort to those in attendance upon the services.

Section 10. The Director of Religious Education shall serve as the General Superintendent of the Sunday School, as well as the General Director of the Baptist Training Union, and shall assume such other duties as may be prescribed for him by the church. It shall be his duty to direct the organization and educational activities of the various training organizations of the church to the end that a highly spiritual and efficient organization of the educational activities of the church might exist. He shall report the progress of his work to the pastor, deacons, and the church when requested, including a regular annual report to the church at its regular annual meeting. He shall at all times co-operate fully with the pastor, and freely advise and counsel with the pastor in all matters of policy concerning the organization of the church activities. He shall serve indefinitely at the will of the church, and/or until such relationship shall be terminated by mutual consent.

Section 11. All organizations of the church shall be under the control of the church, and all officers thereof shall be elected by the church and report regularly to the church. The pastor shall be considered as the ex-officio head of all organizations named, and his leadership recognized in them all. The method and manner of selecting the officers shall be as follows:

(1) Sunday School—Two months before the close of the Sunday School year the pastor, or if the church be without a pastor, the Director of Religious Education, or if the church be without a pastor and a Director of Religious Education, the Chairman of the Board of Deacons shall appoint a committee of four, who together with the pastor, Director of Religious Education, or Chairman of the Board of Deacons as the case may be, shall bring to the church nominations

for the General Officers, Associate Superintendents, Departmental Superintendents, Secretary, Librarian, Chorister, Accompanist, and any other needed officer, such nominations to be made not later than one month prior to the end of the Sunday School year. One month later, such committee, enlarged by the addition of these officers, shall bring a complete list of all nominations of all teachers and departmental officers, with any changes it may decide to make. All officers in organized classes shall be elected after nomination by a committee within the class, appointed by the teacher of the class. Such officers must be members of the church, who in a reasonable way support the church in all of its program. Following the election of general departmental officers and teachers, a public installation service may be held on the first Lord's Day in the month of October of each year, at the morning worship period. The duties of these officers and teachers shall be those ordinarily designated in the approved Denominational Standards, together with such other duties and qualifications for service as the church may adopt.

(2) Baptist Training Union—The Baptist Training Union general and departmental officers shall be elected annually by the church, upon nomination by the general officers' nominating committee, as above provided in case of nomination for officers of the Sunday School. Each separate union shall elect its own officers upon recommendation of a nominating committee composed of members in the case of the Junior, Intermediate and Senior Unions appointed by the leader, and in the case of Young People and Adult Unions, by the president.

(3) Women's Missionary Union—The general officers of the Women's Missionary Society, consisting of President, Vice-President, Secretaries, Treasurer, Circle Chairmen, together with leaders of auxiliary organizations, shall be elected annually by the church upon the nomination of the general officers nominating committee in conjunction with a nominating committee from the Women's Missionary

Union. Other officers and leaders and committee shall be selected by the executive committee of the Women's Missionary Union. The duties of these officers shall be those designated by the approved denominational standards, together with such other duties and qualifications for service as the church may adopt. Following their election, the general officers may be publicly installed at the regular and appointed time for the meeting of the Women's Missionary Union on the Tuesday after the first Lord's Day in October of each year.

(4) Baptist Brotherhood—The officers of the Baptist Brotherhood shall consist of a President, Vice-President, Secretary, and Treasurer, who shall be elected annually by the church upon joint nomination of the general officers nominating committee from the Brotherhood. The duties of these officers shall be those designated by the approved denominational standards, together with such other duties and qualifications for service as the church may adopt. Following their election the general officers of the Brotherhood may be publicly installed at the regular and appointed time for the meeting of the Men's Brotherhood on the Monday night after the third Lord's Day in October of each year.

(5) Other necessary officers shall be nominated and elected as indicated above or by any other means directed by the church, at any regular or special business meeting.

(6) No organization, organized class, nor group of individuals under the protection of this church shall institute or form any organization upon any plan or ideal contrary to these By-Laws, or the approved denominational standards for like organizations, unless expressly authorized to do so by vote of the church.

Article V—Trustees

Section 1. There shall be a Board of Trustees consisting of three members, each of whom shall be a member in good standing, and who shall be elected by the church for a term of three years. Having served a previous term shall not disqualify a member for re-election.

Section 2. They shall hold in trust the property of the church, have actual care of the place of worship, and shall execute all deeds, debentures, mortgages, liens, transfers, leases, and other legal documents for and on behalf of the church, but shall have no power to buy, sell, mortgage, lease, transfer, or incumber any property of the church without a specific vote of the church authorizing such action.

Article VI—Deacons

Section 1. There shall be an active Board of Deacons consisting of at least forty (40) members, each of whom shall be an active member of the church and able to participate in the affairs of the church. Additional Deacons may be elected at the will of the church as need may arise.

Section 2. It shall be pertinent for the church to promote to honorary life membership any deacon who by reason of age or infirmities shall, after honorable service, be no longer able to render active service.

Section 3. All Deacons shall be elected by the church, and shall serve at the will of the church.

Section 4. One month before the election of active Deacons, the church in business session shall elect a nominating committee of five persons who shall after much prayer and personal interview, recommend the necessary number of Deacons to the church for election.

Section 5. In electing Deacons, the church shall elect men who are honorable, who are true servants of God, and who conform with the meaning of the word and practice of the New Testament as reflected by the principles set forth in I Timothy 3:8-13. They shall be the servants of the church, and zealous to guard the unity of the Spirit within the church in the bonds of peace.

Section 6. They shall be men who are willing to serve in such capacity, who are fully conscious of the Divine purpose and duties of the work of the Deacons when needed, serving at all times as the council of advice in conference with the pastor on all matters pertaining to the welfare of

the church and its members. With the pastor, they shall consider and formulate plans for the constant effort and progress of the church in all things pertaining to the saving of souls, the development of Christians, and the extension and growth of the Kingdom of God.

Section 7. They shall seek to know the moral, physical, and spiritual needs and burdens of the members of the church, and shall serve the whole church in relieving, encouraging and developing all who are in such need.

Section 8. The whole body of Deacons shall be organized as a unit for the consideration of all larger problems and general policies of the church, having such officers, including a Chairman, Vice-Chairman, and Secretary, as well as such committees as they may deem best.

Section 9. The Deacons shall meet regularly on the second Tuesday evening in each month, and at special times upon call of the pastor or the Chairman of the Board for the consideration of urgent matters.

Section 10. The Deacons shall serve as a general pulpit committee, and in case of the absence or inability of the pastor, subject to advice from and conference with him, they shall provide for pulpit supplies. In any period when the church is without a pastor, unless the church shall otherwise provide, the deacons shall arrange for temporary ministry and take counsel with reference to securing a pastor; however, it is especially provided that the matter of selecting a pastor shall rest with the church and not with the Deacons.

Section 11. The Deacons annually shall select a Finance Committee for the church for the purpose of administering the financial affairs of the church in accordance with the provisions of these By-Laws.

Section 12. In the event of gross misconduct, or in case of acts involving moral turpitude or unchristian conduct on the part of any Deacon during his term of office, he may, upon written complaint made to the church, be removed from such office by a vote of the church at any regular busi-

ness meeting. The church may then proceed to elect another Deacon to fill such vacancy.

Section 13. In case of the voluntary withdrawal of any Deacon from the church during his term of office, or in case of the removal of any Deacon from the city of Fort Worth, Texas, whether he withdraws from the church or not, during his term of office, he shall cease to be an active Deacon, whereupon the church shall proceed to elect another Deacon to fill such vacancy. Likewise, in case of the death of any active Deacon the church shall proceed to elect another Deacon to fill such vacancy. The same procedure shall be followed in case of the voluntary resignation of any Deacon from such office.

Section 14. Deacons coming into the fellowship of this church from time to time, having been previously ordained in other churches as deacons, shall not be considered active deacons.

ARTICLE VII—COMMITTEES (ABBREVIATED)

Section 1. The following committees shall be selected annually and serve as standing committees of the church:

(1) A Membership Committee consisting of three members, not more than one of whom shall be a deacon, and one of whom shall be a woman, who shall have general charge of the membership rolls of the church.

(2) A Finance Committee consisting of as many members as are deemed necessary, at least one of whom shall be a deacon . . who shall have general charge of administering the financial affairs of the church, subject to the approval of the Board of Deacons, and the church.

(3) A Missions Committee consisting of five members, at least two and not more than three of whom shall be women . . . to have the oversight of mission work and instruction undertaken and conducted by the church.

(4) A House Committee consisting of three members.

(5) A Committee on Ordinances, consisting of two men and three women.

(6) A General Officers Nominating Committee, consisting of four members, which shall be appointed by the pastor at least two months prior to the annual election of officers, whose duty it shall be to bring to the church, nominations of all general officers of the church, and its auxiliaries.

(7) An Administrative Committee consisting of three members, one of whom shall be a woman. Such committee shall be recommended by the general officers nominating committee at the beginning of each church year and shall serve the church in counseling with the pastor in all matters of administration of the affairs of the church.

(8) Such other committees as may seem necessary may be appointed from time to time.

Article VIII—Church Finances

Section 1. It is understood that membership in this church involves financial obligation to support the church and its causes with regular proportionate gifts. Each member shall be encouraged in scriptural giving. Plans shall be made during the year for securing subscriptions to the church budget from each member of the church. Each new member shall be approached immediately upon uniting with the church and encouraged, together with other members, in loving manner, to support the church financial program. Continual effort in the enlistment of new members in the financial program shall be carried on under the direction of the Financial Secretary.

Section 3. Special offerings may be sought by the church or by any of its organizations only upon the church after recommendation of the Finance Committee. This shall not preclude individuals from making special offerings at any time as the Spirit of God may move them.

Section 4. All funds for any and all purposes shall pass through the hands of the Treasurer or Financial Secretary and be properly recorded on the books of the church, whether received from, by, or through the Sunday School, Wo-

men's Missionary Union, Baptist Training Union, Baptist Brotherhood, or other organizations of the church. The expenses of all organizations as approved by the church shall be paid from the local expense fund, and the Finance Committee, if authorized by the church, may set aside such sums as it may deem best for the use by any organization of the church for approved purposes.

Section 5. Receipts from all sources shall be kept in separate accounts by the Financial Secretary, including a local expense account, a missions and benevolence account, and such other accounts as may be necessary to handle the financial affairs of the congregation. From the local expense account shall be paid all local expenses, including supplies and literature, and from the missions and benevolence account, according to the schedule adopted by the church, shall be remitted monthly, any and all money received for such purposes; provided however, individuals be permitted to designate the manner in which their gifts may be distributed, though such designation always should be discouraged. Under no circumstances shall money be transferred from the missions and benevolence account to take care of local expenses.

Section 6. It shall be the policy of this church to contribute as much of its gross receipts as possible to missions and denominational causes and in no event to contribute less than 40 percent of the gross receipts in any fiscal year, exclusive of building fund or debt paying fund according to the budget adopted by the church each year.

Section 7. No contract for supplies, materials or services whereby the credit of the church is pledged shall be made except by express vote of the church, the Deacons, or the Finance Committee authorizing the same.

Section 8. If deemed advisable by either the Finance Committee, Board of Deacons or the church, an audit of the financial books and records of the church may be made at any time.

Article IX—Ordinances

Section 1. The ordinance commemorating the Lord's Supper shall be celebrated by the church at least once every three months. All members of the church in good and regular standing may participate therein, as well as the members of other churches of like faith and order who may be present at such time.

Section 2. The ordinance of Baptism may be administered at any worship service for the benefit of all candidates who have united with the church upon public profession of faith and acceptance of Jesus Christ as Lord and Savior.

Article X—Discipline

Section 1. Should any unhappy difference arise between members the aggrieved member shall follow, in a tender spirit, the rules given by our Lord in the eigtheenth chapter of Matthew.

Section 2. Should any case of gross breach of covenant, or of public scandal occur, the deacons shall endeavor to remove the offense with the advice and counsel of the pastor, and if such effort fail, shall report the case to the church.

Section. 3. If the church vote to entertain the complaint, it shall require same to be in writing, and shall appoint a reasonable time and place of hearing and notify the person in question thereof, furnishing him a copy of the charges.

Section 4. At such hearing, the accused member shall be treated in all fairness and in equity, and shall be permitted to call to his aid any member of the church as counsel. If he shall not present himself at the time appointed, or give satisfactory reasons for his failure to do so, the church may proceed in his absence.

Section 5. All such proceedings shall be guided by a spirit of prayer and Christian kindness and forbearance, but should an adverse decision be reached, the church may

proceed to admonish or declare the offender to be no longer in the membership of the church.

Section 6. In case of grave difficulty the church will be ready, if requested, to ask the advice of mutual counsel.

Article XI—Polity and Doctrine

Section 1. The government of this church is vested solely in the body of believers who compose it. It shall be subject to the control of no other ecclesiastical body, but shall recognize and sustain the obligations of mutual counsel and co-operation which are common among Baptist churches.

Section 2. The church may adopt its own standards and qualifications and various auxiliaries, as it may deem just and proper, consistent however with the principles and standards as reflected by the Word of God.

Section 3. So far as may be consistent with the principles and teachings of God's Word, this church shall cooperate with and have representation in the Denominational causes sponsored by Southern Baptists.

Section 4. As to the doctrine of this church, it shall receive the Scriptures as its authority in matters of faith and practice. It shall adopt Articles of Faith and a Church Covenant which shall be in essential accord with the belief of Baptist churches, and which shall reflect the true understanding of Christian truth as contained in the divinely inspired Word of God.

Life Factors and Tendencies.

The Managing Editor

The "Sin" of Denominationalism.

The current consciousness of "the divided state of Christendom" and the conviction that this is untrue to the spirit, the prayer and the purpose of Jesus Christ are working powerfully in the minds of an increasing number of Protestant Christians. Along with this is the judgment of condemnation on the division which break up the ideal unity of believers in the person, the meaning and the work of the Son of God.

If you are looking on and listening in with a disturbed and sympathetic feeling that there is a powerful element of truth and righteousness in this conviction of the need and longing for the realization of Christian unity, one cannot escape also not a little shallowness of thinking and lack of seasoned consideration of the principles and issues involved in much of the talk and many of the plans proposed for overcoming the evil. One very frequently meets phrases expressing an emotional revolt against our confusions and weakening divisions and the "sin of separation." The state of organized Protestantism is denounced as "wicked" disunity and futile disorganization.

Certainly there ought to be passionate longing for the realization and the continuance of that unity of his followers which our Master so earnestly enjoined, for which he so passionately prayed, and which he so distinctly relies upon for making his impact upon "the world,' and for furthering his Kingdom of redemption and righteousness in the earth. Yet this supremely desirable end will not be advanced or achieved by mere emotionalism, not by seeking to put into operation superficial schemes and plans which do not embody the profound principles and the essential spirit of the Christ and of Christianity.

Protestantism is now four hundred years old; and independency and loyalty in vital experience and spiritual fellowship, with the recognition of individuality and voluntariness in our religion, have not been wanting in the entire history of the gospel and of the church. Are we justified after these four hundred years in denouncing as "sinful" those movements out of which the various denominations arose in their reactions against the centralized power, oppression, repression and domination which had so formalized and sterilized the Christian movement in Europe in the middle ages?

It may well enough be true that the movement for freedom in religion has so far accomplished its task as now to be in the stage when it needs to unify its gains, integrate its following, and bring about a more definite oneness than is possible with denominationalism which inevitably and indefinitely separates groups of believers, and makes some measure of competition and consequent weakness inevitable. It is altogether desirable that Christian leadership shall gather about the Christ of the Upper Room, and of Calvary, and of the Resurrection Day, and of the Ascension Commission; and in the light of his searching eyes, his yearning heart, his pledging appeal and command, we can secure bases for transcending divisions, unifying experience and co-ordinating forces through which the redeeming Christ may find true expression in his Church. But in this convocation about the Christ of the Cross we may still remain realistic in recalling history, in appraising world conditions, and in seeking to determine our true course as expressing our Lord in, and in the face of, the life of the world in our age.

Does any Lutheran really believe that Martin sinned when he lifted the banner of revolt against the practices and the power of Rome; or that he was either sinner or fanatic when at Worms he solemnly proclaimed: "Here I stand, I can do no other, God help me?" Under existing conditions that inevitably meant a new denomination. Was that a

mistake? Was it fanatical? Will any Methodist admit that John and Charles Wesley were sinful or foolish in forming their pious Oxford Societies, and in taking a gospel of living experience to the multitudes of people in the open fields of an England deeply sunk in personal and social delusion and debauchery, even though this was to force their falling out of the Church of their inheritance? What Presbyterian can speak of the "sin" of denominationalism and mean thereby to set Calvin and Knox at the head of the Presbyterian sinners as file leader of wicked revolt?

Will any Baptist today repudiate Bunyan, denounce Roger Williams, or think John Clifford an evil force in English Christianity? Were the early Baptists in the United States sinful when they suffered separation for urging the principle of regenerate church membership, and led the fight that made a free Church in a free State part of the fundamental law of our land?

If in these hundreds of years the convictions and objectives out of which divisions arose have found their place in the body of Christendom, it is the duty of their followings to acknowedge the results and now to remove the forms in which these principles had to find expression. Also, beyond question there were too many divisions. The motives were not always and altogether Christian. Men lacked enlightenment and understanding; they may also have been deficient in unselfish love. Yet they were contending for a great principle and they were saving Christianity from intolerable corruptions. It may be that we shall be most loyal to them in now uniting the groups who have followed in their train. But the uniting must be done on principle, with sound judgment, with fundamental understanding of the nature and the task of Christianity, and above all in the wisdom and the power of the Spirit of Jesus Christ, the Lord of the Church and the Saviour of mankind.

Theism and Christianity—Jesus and God In Our Experience.

We seem to be very limited in even our deepest and best, as yet. We are very immature. In our emphasis on the person of Jesus Christ our Lord and our loyalty to him we are so very apt to fail to go on fully to God. He remains a rather vague reality for us. All that he means to the world, to history, to full reality in character we fail to work into thought and experience. In Jesus, after all, we are in danger of stopping short, with finiteness vigorously affirmed to be 'very God of very God,' but not realistically conceived and received as more than finite. He fills our thought world, but it is a very limited world. That has right largely been a fault of traditional orthodox Christian experience and theology. We have used Jesus to evade dealing with God. Then the demands of our expanding world have outgrown the range of our traditional Christ, and we lost the God in him.

Then came the prophets to speak for God in a secularized world. They accepted Jesus for guide, but having followed his clues and his experiences they now seek to go on beyond the Christ and to claim his God, while forgetting him. 'He has shown us the Father,' they say, and we express our gratitude to him by worshiping his and our Father. In effect (I have not seen it expressly so stated), these theists would pass on from Jesus to God, even as from John the Baptist to Jesus. If the orthodox tradition stopped short of God in Jesus Christ, the religious theists seek to claim the God of Christ Jesus while ignoring the full and essential meaning of the Christ. They do not take for actual his word: "No man cometh unto the Father but by Me." That may be for one a historic fact, not a continuous and necessary experience. It may, on the other hand, be a tremendous feature in a formal "plan of salvation," while it is neither a gen-

uine historic fact nor a living experience. It is not easy to be a Christian, and to be Christian.

The Christians, probably most of us, stand in need of the theists' God, while the theists who are truly religious deeply need Christ Jesus. In simple truth God is not fully knowable to us except in Jesus Christ; nor can we have our Christ in fullness except as his God becomes our God through him. "He that receiveth me receiveth him that sent me;" also: "He that honoreth not the Son honoreth not the Father that sent him," and this is not jealous exclusivism, it is living Gospel.

Book Reviews

I. MISSIONS AND RELIGION.

Rats, Plague and Religion. By John Spencer Carman, M.D., Victor Memorial Hospital, Hanunakonda, Hyderabad State, India. Philadelphia. 1936. The Judson Press.

The critical "Rethinking Missions" commission would surely stamp an A on this missionary and his work, as meeting the high standards which ought to prevail for medical ideals and work in a "mission land." They would say that he tries to do too much and fails to limit his labors to his resources; but it would be hard for any reader to agree. It is not possible to be too scientific. It is possible to be scientifically exacting at the cost of service.

Equally the evangelicals who wish all forms of missionary work to have a distinct religious spirit and an evangelistic objective would have to vote high approval. The social student with a passion for seeing the age-old ills of India rationally appraised, sacrificially approached and scientifically grappled would thrill with satisfaction.

Dr. Carman has a fine dramatic sense and a literary gift that make his book, in a different way but equally fascinating, equal to such classics as "The Microbe Hunters."

With rearing in a fine "Christian and missionary atmosphere" Dr. Carman had also very fine training. He has had almost forty years of service as a missionary of the American Baptist Missionary Society.

Whether for information, for testimony to the value of Missions in social reconstruction and human idealism, or as vivid and concrete human stories that show actual problems and results this book is of incalculable worth. There is no formal discourse, no direct argument or pleading. All

is given in the form of living stories of actual people and situations. The reader lives for the time being in India and looks on, nor will ever again be just what he was before.

W. O. CARVER

Lee Chung: A Son of Cathay. By Alice Pickford Evans. Philadelphia. 1936. The Judson Press. 174 pages. Price $1.00.

A well told story of a Chinese boy, brought from his home in South China to America by an uncle who had succeeded in labor and business in California. He then returned to find his younger brother's widow with three children. The oldest he takes with him on his return to the United States.

There Lee Chung has various experiences. He succeeds in business, comes in contact with the Gospel, his uncle dies, he returns to China, has various experiences, marries, his mother dies, he and his wife become Christian evangelists.

There is much Chinese color and custom. There are a few good pictures. The "story is both fact and fiction, closely interwoven"—a good story and good reading.

W. O. CARVER

A Theology for Christian Missions. By Hugh Vernon White, Secretary, the American Board of Commissioners for Foreign Missions. 1937. Willett, Clark and Company. New York and Chicago. 220 pages. Price $2.00.

Genuine merit, not group favoritism, makes this volume "A Religious Book Club Selection." The importance of its field and the nature of the discussion mark this as a book of major importance for the day. One writes "for the day" advisedly. It is not the final word, even for a brief stage of a transition era. It marks the highest point in a necessary discussion which began twenty years ago, reached

acute interest and concern in the Rethinking Missions project and the controversy precipitated thereby. Numerous works have contributed to the working out of a new order in Missions. The time has come for working out a theology for this world undertaking of Christianity. This is the most orderly, most complete, most acceptable effort thus far to state the foundations on which this enterprise is to rest.

The author has not freed himself sufficiently from the conflicting ideas, the debate, the controversy to give a fully balanced statement. He is a bit too much aligned for perfect poise. His theology for all Christian meaning has not yet fully informed his missionary philosophy and science; but he leads further along this road than any other current writing. The book is of major importance for students of Missions. The essential positions are sound when understood.

W. O. CARVER

The Heart of the Levant—Palestine-Syria. By J. McKee Adams, Ph.D., Professor of Biblical Introduction in the Southern Baptist Theological Seminary. Foreign Mission Board. Richmond, Va. 1937. 163 pages.

A legend on the title page describes this as "a survey of ancient countries in the interest of modern missions." It is designed for a mission study book and for general reading. It is admirably adapted for both purposes. The amount of history, description and analysis set out in so small a volume is truly amazing. It is written with the spirit and eloquence of a lively interest and an earnest zeal. It is well written and most interesting to read.

These regions are so disturbed and have in them such elements of discord and conflict, so deeply rooted in history, racial conflict, location in reference to the political ambitions and destinies of many nations as to constitute a complex set of apparently hopeless problems. These problems appear in these pages clearly stated, and not even the au-

thor's fine optimism and idealism can quite lift the cloud for the breaking through of any early hope of real solution of the age-old situation made more difficult by Zionism. The importance of Palestine in the game of empire building at this time is touched very lightly. There is not much about mission work, except challenge. What else could there be?

W. O. CARVER

The Purpose of God. By W. R. Matthews. New York. Charles Scribner's Sons. 1936. 182 pages. $2.00.

This book by the Dean of St. Paul's London, embodies the Alexander Robertson Lectures which were delivered at the University of Glasgow in 1935. In line with the general purpose of that Foundation, the lectures are apologetic in nature, being a partial defense of the Christian doctrine of God. Dean Matthews reviews the old "argument from design," its classical formulations, and the traditional objections to it. He then takes up a reconsideration of the argument, endeavoring to show that the objections to the idea of teleology are largely grounded in Kantian dialectics, which may now be transcended. The conclusions present a teleological universe directed by a God whose purposive activity includes the creation of free individuals capable of coming by choice into fellowship with God.

The book is a bit too heavy for popular consumption, yet a trifle short of being a weighty contribution to Christian philosophy. It will do good service, however, for ministers and lay philosophers who stand in need of a fresh restatement of the doctrone of divine purpose.

CORNELL GOERNER

II. THEOLOGY AND PHILOSOPHY.

Our Lord: An Affirmation of the Deity of Christ. By Wm. Childs Robinson, A.M., Th.D., D.D., Professor of Historical Theology, Columbia Theological Seminary. Wm. B. Erdmans Publishing Company. Grand Rapids. 1937. 239 pages. $2.00.

In the Person and work of Jesus, the Christ, Christian apologetic must center. There is a strong swing away from that center just now. It is highly important that the centrality of the Christ be kept to the fore.

Dr. Robinson reveals a wide acquaintance with the theological and apologetic field. He quotes, with due documentation, from a wide range of authorities and other authors, both to ally himself with them and to reject their positions. He shirks no difficulty and commands full consideration as a competent scholar.

It seems to this reviewer that the author follows too closely the traditional sharpness of contrast between the natural and the supernatural. God is too much separated from the world. He has to come into it, and such coming is too much like intrusion. It is hardly good philosophy to speak of the eternal entering into time, the eternal holds all time within itself. The approved quotation from Vos (p. 27) that "the Christ is . . . an eternalized figure" makes the wrong approach. There is too much dualism, and consequently too much finiteness, in this way of setting the world and God over against each other. Apart from this basal philosophical weakness and its incidental influence here and there the work is strong and compelling. Some will find in it too much homiletical emotion; but for many this will give it life and grip.

The work is largely a Biblical study, but there is a wide range of thought contact. The modern attitude in Comparative Religion as reflected in *"Rethinking Missions,"* and related expressions and tendencies are extensively controverted in the chapter on "A Solitary Throne."

W. O. Carver

"None Other Gods." By W. A. Visser 't Hooft. With an Introduction by Reinhold Niebuhr. Harper and Brothers. New York and London. 1937. 185 pages (including Index). Price not stated—probably $1.50.

One is a bit chary of books announced as supreme. This one came to me so announced. I plunged into it. I was immersed in it, in its spirit, its insight, its courage, its simplicity, its profundity. The nature of Christian faith and experience is stated with rare clarity and compelling conviction. The uniqueness of Christian experience dominates every stage of the witness of the chapters—for they are nothing less than Christian witness. The "Task" of the Christian, and "of the Christian Community" stand before the reader, and stand him before the judgment seat of the Christ for self-searching and for divine decision.

The substitutes for Christ and Christianity, for God and the Kingdom of God, here stand revealed: and they are not always of the form and visage we are all too apt to allow ourselves to picture.

One has a feeling of thankful hopefulness in getting here into the heart of the prophetic message to this generation of youth by the Secretary of the World's Student Christian Federation. Men and women who accept the Christ here proclaimed and surrender to him for witness will "rule the earth," for it is the Christ of God to whom the youth are here exposed—stripped of human wisdom and self-sufficiency.

The author tells us that his book, "has grown out of personal contacts with students in many lands. It does not pretend to be an original contribution to theology but simply to give an interpretation of Christianity which students and educated laymen can undertstand." I would say that it grew first of all out of a living contact with the Son of God, from whom it never moves away through its pages.

Six chapters discuss "the basis and the content of the Christian life; four "deal with the approach to modern civilization, to the totalitarian movements, to the intellec-

tual world, and to one of the main contemporary philosophies of life"; one to "what is involved in the missionary task of Christians and the Christian Church." Although I fear there is too pessimistic appraisal of our times and although the "Christian community" seems to be left vaguer than one might wish, I put this first on my list of books for a Christian student. W. O. CARVER

Trends of Christian Thinking. By Charles S. Macfarland. Fleming H. Revell Co. 1937. 207 pages. Price $1.50.

The Review Editor would call special attention to this valuable and interesting "Digest of Current Religious Literature." Early in 1936, the same author's "Contemporary Christian Thought" was so graciously received that "Reviewers" urged that a sort of "annual or serial study" be made. This volume, thus, becomes the second in a series and deals with the trends of Christian thinking for the year 1936, as Contemporary Christian Thought dealt with the trends for 1935.

The volumes reviewed in this book are selected from some two hundred and seventy-five books read by the author during the past year. In general, he lets their authors speak for themselves, but often, and in excellent taste and with sympathetic breadth and keen insight makes a critical analysis of the special subject under discussion. The closing chapter of the book is devoted largely to the author's judgment of the significance of the several trends.

"The writers of the volumes studied range from the extremes of youth and ripe old age," and the selections have been made "independently on the basis of the books themselves." Most of the selections have been either first or second choices of the Religious Book Club. The seven chapters contain a vast deal of stimulating material and reveal a great amount of discriminating reading and thinking. This book should prove a boon to the busy layman and preacher,

by enabling them to keep abreast with current thinking. While this book will save a world of time for the student, it does not save thinking. It should greatly stimulate thought and study.

F. M. POWELL

The Philosophy of Religion. By Emil Brunner, Professor of Theology at the University of Zurich. New York. 1937. Charles Scribner's Sons. 194 pages. Price $2.25.

Can the Dialectic Theology have a philosophy of religion, or adjust itself to any philosophy of religion? Barth is supposed to say 'No'; and for such a negative a strong case can be made. For if Christianity is the religion of Revelation as completely over against and other than human reason and any illusory religious experience, surely no place is left for philosophy as understood.

In this volume, one of the International Library of Christian Knowledge, Brunner would say 'Yes,' and points the way to a Revelation philosophy of religion.

This volume cannot itself be taken for a statement of such a philosophy. It is a prolagemenon for it. Once you thread your way through Part I you come out on a very clear statement of "The Problem." The dialectical criticism of the history of theology within Protestantism here (almost limited to German thinking) is wonderfully keen and conclusive—one may say withering, unless and until you reflect that its finality depends largely on its taking the forms of philosophy in modern Europe in segregated units, thus moving largely on a plan of abstract logic. In the end we see quite clearly "that there are four chief points of view to which justice must be done in any Christian doctrine of revelation: the relations between revelation and Scripture, revelation and reason, revelation and subjective experience, revelation and history." "Thus the task with which the Christian belief in revelation confronts us is to try to comprehend the meaning of revelation afresh in connection with all these four determining points of view

at once, and at the same time with the problems of our own era."

These quotations supply at once the basis of any Christian philosophy of religion, and an outline of the discussion. Let it be kept in mind that we have here the ground plan for a philosophy of religion, not the superstructure. It is an outline of which all philosophers will find it necessary to take serious account. It offers nothing distinctively new in principle but it calls definitely to a new starting point and offers a new formulation of a guide to the road. It does not wholly escape the dialectical breach between religion and cultural history, but it goes a good way toward understanding that breach and offering a way of solving its paradoxes.

W. O. CARVER

Legacy Of A Christian Mind. By Eugene Garrett Bewkes. The Judson Press. 305 pages. $2.00. 1937.

John M'Leod Campbell was one of the foremost thinkers of the Scottish theologians, and he took a place in the first rank of all the nineteenth century interpreters of the Christian Gospel. Scintillatingly brilliant, but deeply pious and genuinely concerned to minister constructively and vitally to his people, he started upon his work in the Parish of Row with every promise of wide usefulness and leadership. However, he soon faced a basal problem of profound doctrinal implications. He was "trying to shepherd religious lives with theological tether too inadequate for the exercise of the spirit." That called for a fresh examination of the faith as held by the Church of Scotland, which was a rather rigid form of Calvinism. And the further his studies carried him the more discontented he became with the Calvinism that was being preached and taught in his day. It was too legalistic, too dogmatically authoritarian, too isolated from the deeper needs of human hearts. But it was the creed of the church, and so when he began seeking a restatement of it he

ran into conflict with the defenders of orthodoxy. There was a clash, a controversy, a heresy trial, an all-night session of the General Assembly followed by a vote to exclude him from the pulpit. And what was it all about? Primarily a few words. As Dr. Bewkes points out, he was faced with two alternatives in seeking a fresh interpretation of the heart of the Gospel and stating it to his people. One was to invoke new words and terms, while the other was to employ old terms but with fresh content. The former is safer but less edifying; the latter is more dangerous but also more fruitful. Campbell followed the latter course and paid the price for his courage. It was in the use of such phrases as 'universal atonement,' 'representative repentance' and 'confession' that he loaded the guns of his adversaries in the faith that were to be fired against him. What shall be done with a man—no matter how pious and sincere he may be—who ventures to incur the hostility of the guards of orthodoxy by calling into question the validity of their Shibboleths? One way to treat him is to have a heresy trial—and they are usually 'cut and dried'—and exclude him from the fellowship of the elect. And that is the course the Assembly followed in disposing of Campbell. Another way is to seek to understand him, sympathetically examine his views. That is what Dr. Bewkes has done in this volume. If Campbell's contemporaries in the Church of Scotland could have made the sane approach to the question, a different verdict would have been reached. But heresy hunters find it rather difficult to be sympathetic with the viewpoint of one whom they brand as a heretic. It would be an interesting bit of speculation to guess who would be convicted of heresy in the General Assembly of the Church of Scotland today on the same question, Campbell or his opponents.

Dr. Bewkes has given a thorough and clear statement of the controversy and trial. His book is not strictly speaking a biography, and it is not a theological commentary. In a happy vein that ranges between the two he has given us

an exposition of the issues in the controversy and a frank and incisive statement of Campbell's views. Many think that his statement of the meaning of the atonement was the only quesion at stake, but our author shows that this doctrine is but a part of his larger work in seeking a vital interpretation of Calvinism. His handling of the problem of religious knowledge, the meaning of Christian faith and its relation to reason in apprehending God's revelation, the deeper meaning of reconciliation and salvation, and a clearer and deeper understanding of the authority of Christ in Christian experience, these are as distinctive and valid in his contribution to Christian thinking as his statement of the meaning of the atonement. Dr. Bewkes—who, by the way, is Professor of Philosophy at Colgate University—has greatly enhanced the value of his book by studying Campbell in the light of English Hegelianism and in comparison with Schleiermacher, Ritschl, Horace Bushnell and others. All in all, this volume is a genuine contribution to the study of modern theology. It is easily read, but is worthy of careful and thorough study. H. W. Tribble

The Recovery of Ideals. By Georgia Harkness, Professor of Philosophy in Elmira College. Charles Scribner's Sons. New York and London. 1937. 225 pages. Price $1.00.

"The purpose of this book is to suggest an empirical approach to a social philosophy and to a philosophy of religion." "An empirical approach to both religion and morals seems to me to be obligatory for two reasons. The first is that neither the spiritual nor ethical idealism needed for inner stability can be imparted to others on a dogmatic basis." "The second reason . . . is that if it were possible, as in the past, to approach religion and morals from the standpoint of a completed framework of ideas, it is doubtful whether we would be justified in doing so. Both religion and morals are rooted in living, only secondarily in thought, and

thought must follow the indices and pointed set up in life before it can give direction to life." Thus from the preface.

The final sentence quoted is true enough, but is only part of the truth. It applies to religion and morals in individual experience and character. Here alone ultimately both religion and morals are found. Yet experience and thought are, and cannot help being, in large measure transmissible, which Dr. Harkness freely admits. In this volume, however, she chooses too largely to ignore this setting of individual experience in the course of social heritage and pedagogical help.

She announces her own philosophical position as "a form of theistic realism." The keen analyses, the profound insights, the moral earnestness, the aggressive human sympathy which make this a very notable volume are all set within this "form of theistic realism." Their springs are to be sought far more, one suspects, than the author is now aware in that "idealistic heritage" through which she confesses her philosophy was "mediated" and many of whose "major tenets" are retained. This is the case with many, if not quite all, the warm, eager, prophetic and inspiring "theists" who are doing so much today to impart meaning, direction and value to a generation which has been robbed of these by being cut off from our "idealistic heritage."

It is for this reason that Miss Harkness, like others of our best moral guides today, falls short of being Christian in her definition and her proposed anchoring of life. In the content of her message—and it is just that, a message so spiritual, so earnest as to be a passionate evangelism—in the content she is thoroughly Christian, while she is chary of the too hackneyed terminology.

In her grounding of this content she fails in her relative neglect of Jesus Christ. Our evangelical theists, as they seem to me to deserve to be called, seek to appropriate the God and Father of our Lord Jesus Christ, and then largely to set him aside. One can understand the desire to deal directly with the God whom Jesus has revealed and made real

for man. Any mediator who holds man away from God is difficult if not impossible. Paul faced that problem too. For him "God made [Jesus Christ] to be unto us wisdom, and righteousness and sanctification, and redemption." Having got into this way through him we can ill afford to drop our Christ into the background. To do so is to fail to be Christian and, what is more to the point for our theists, is to lose the power that alone can effect for us and in us the ideals and the goals which no one states today with more clarity, winsomeness and evangelistic appeal than does Professor Harkness. It is a book for the hour, even though one must regret that it fails to lead us all the way.

W. O. CARVER

The Heart of the Christian Faith. By Francis Shunk Downs, D.D., Pastor First Presbyterian Church, Berkeley, California. American Tract Society. New York City. 209 pages. Price $1.50.

Robert E. Speer characterizes this book as "a clear apprehension of the Gospel of the New Testament and a warm experience of its grace and power." The immediate occasion of its composition was the recent contest conducted by the American Tract Society to secure "the best treatise on one or more essential evangelical doctrines of the Christian faith." Several manuscripts were presented of such exceptional value and merit that their publication was strongly advised by the committee on awarding the prize. This book by Dr. Downs is one of the works thus commended by the committee.

The material herein presented is in form more hortatory than didactic, thus faithfully reflecting the author's early legal training and present practice. This was probably one of the requirements of the Tract Society in its search for appropriate manuscripts, seeing that its primary interest lies in the wide and effective distribution of religious literature among the laity. Dr. Downs has met this condition nicely. Though treating of many purely theological ques-

tions—or questions that are usually highly involved and uninteresting to the lay reader—he presents them here in an attracitve manner and appeals for their acceptance. His long experiences in the pastorate, his varied contacts with young and old, particularly young students, all combine to catch the attention and to evoke favorable response.

J. McKee Adams

The Christian View of Man. By J. Graham Machen. The Macmillan Co. 302 pages. Price $2.50. 1937.

This is the last book that Dr. Machen prepared for publication. It was in the process of printing when his death occurred, and his publishers and two of his colleagues on the faculty at The Westminster Theological Seminary have carried the task of publication through to successful completion. The many friends and admirers of Dr. Machen will welcome this as a companion volume to The Christian Faith In The Modern World. Each consists of a series of radio talks, the first volume dealing with the authority of the Bible and the doctrine of God, while the second presents some of the chief questions concerning the Christian doctrines of man and his relation to God's work in creation, providence and redemption.

To those who know the type of work that Dr. Machen did no word of general introduction concerning this volume is needed, aside from saying that those who contemplate purchasing it should bear in mind that it is a series of radio talks and no a scholarly treatise. The author was capable of doing much more accurate and thorough work, as may be seen from an examination of some of his earlier volumes. But here the material is presented in a popular vein that was calculated to hold the attention of an average radio audience. And one can imagine that it did hold their attention, though it may not have solved a multitude of problems that the doctrine of man raises in the minds of thought-

ful students. His basis of argument here is largely the so-called double-edged Calvinistic doctrine of election, though he guards against saying that God takes delight in the condemnation of the lost. He insists that God causes all things and yet that man is free to chose salvation, that the condemnation of the lost is in the purpose of God as well as the redemption of the saved, but then he brings the reader up to the point where he breaks off by saying that it is a mystery that we cannot understand. He takes the ultra-conservative position on miracles, even going so far as to say that they have ceased for the present dispensation, but he does not give his reasons for such belief. And yet in many spots his discriminations are clear and his suggestion of an analysis of each problem involved in the discussion is helpful. H. W. TRIBBLE

Except Ye Repent. By Harry A. Ironside. The American Tract Society. 191 pages. Price $1.50. 1937.

This book is advertised as the $1,000 Prize Winner. It was judged the best among many manuscripts submitted to the American Tract Society in competition for the prize that a friend of the work of the society donated to call forth "the best treatise on one or more essential evangelical doctrines of the Christian faith." The author is Pastor of Moody Memorial Church in Chicago.

The officers of the society evidently had in mind the form of treatise that would be best adapted to evangelistic work, such a book as one would like to put into the hands of an unconverted friend, or such as one would want to read to feed his soul for evangelistic preaching. It is in that vein that Dr. Ironside's book is to be recommended. One would not expect profound reaches of thoughtful investigation or polished literature from a life that can find only snatches of time here and there for writing. The author confesses that "Most of the book was scribbled out in Pull-

man cars while speeding from one appointment to another." But he goes on to plead that "If there seems at times to be lack of continuity of thought, I hope the manifest defects of the treatise may not hinder the reader from getting the message I have endeavored to set forth as clearly as possible, under difficult circumstances." That the book has a message is not to be doubted. It is the meaning of repentance that is sorely needed today. Dr. Ironside has seen and expressed the heart of that meaning. It is a change of attitude toward self, sin, and God. One of the best examples in the New Testament of the difference between regret and repentance is to be found in the comparison of Judas Iscariot and Simon Peter, and the chapter here on Hopeless Repentance, which is a study in the life of Judas, brings out the distinction in a forceful manner. One could wish that the author might find time to subject this material to mature study and then produce it in a volume that would have lasting value.

H. W. TRIBBLE

Some Problems of Life. By Rufus M. Jones, Th.D., LL.D., Professor Emeritus of Philosophy in Haverford College. Cokesbury Press. Nashville, Tenn. 1937. 214 pages. $2.00.

The time was more than ripe for a fresh discussion of Personality along sane lines. Here it is in the 1936 Cole Lectures. Life must be individualized, found and studied and grown in the concrete. If it is Life, really, it must be personalized and grown into persons. If there is any rationality in being then values emerge and are developed in the growing of persons. All life that has meaning—that is Life—is originated, grown and realized in communities of persons, and ultimately in the community of personality.

This means a good life which must be defined; good livers who must be responsible, free, committed to life principles; a goal; and a cause. There must be reason and loyalty, love and devotion, and a sense of value within, around

and beyond, that are not subject to time conditions and which make the value center in each person a time-transcending unit, a member of the Eternal Life community. God is before, in and after all, so that life becoming full is no larger segmented in time divisions.

The reader will not find these exact thought forms in this book: he will find all these ideas, interpreted, presented in the simplicity of a convincing depth and reality. He will feel, I believe he will, that Dr. Jones has here set personality again in its place of centrality for our day, after our debauch of naturalism, pragmatism, behaviourism.

What I think the reader will miss is the centrality of the Christ for our understanding and our realization of personal life and personal meaning in the world and its on-going. I hope the reader will miss it, for it is missing. The closing chapter, "The Heart of Christianity," strangely fails to climax its study of Personality in the Person who not only became the starting point of "New revelation of God," and "an equally new revelation of man's potential nature," but who became Immanuel; "who was made unto us wisdom from God, and righteousness and sanctification, and redemption."

W. O. Carver

The Triune God. By C. Norman Bartlett. The American Tract Society. 194 pages. Price $1.50. 1937.

Dr. Bartlett, who is Professor in the National Bible Institute of New York, has given us here a helpful treatment of the most difficult doctrine in Christian theology. His approach is thoroughly Christocentric and scriptural; his thought is lucid and his discriminations are clear; his use of illustrations is apt, though illustrating the doctrine of the Trinity is always a precarious venture; and his language is easily followed. In four divisions he treats The Scriptural Basis for the Doctrine of The Holy Trinity, The Necessitation of the Trinity, The Realization of the Trinity, and The

Manifestation of the Trinity. He faces the central questions and suggests where the answers lie by appealing to a common-sense use of the elementary principles of psychology and philosophy. Not a profound or exhaustive treatment of the subject, and not critical, this book nevertheless is a wholesome and stimulating presentation of a theme on which we are in constant need of help. H. W. TRIBBLE

De Quanitate Animae. St. Augustine's Study on The Measure of The Soul. Latin Text with English translation and notes by Francis E. Tourscher, Professor of Latin, Villanova College. The Peter Reilly Co., Publishers, Philadelphia. 230 pages. Price $2.00. 1933.

The translation of any of Augustine's works into English is an event worthy of special note, but this little volume has an added attraction for all students of theology in that it gives us a good insight into Augustine's understanding and use of the elementary principles of psychology. That he has influenced Christian thinking more widely than any other theologian since the second century is commonly agreed, and for that reason alone everything that he wrote should be studied carefully. Hence the translator and publishers have rendered a genuine service to all who find it burdensome to work through volumes in Latin. Yet for the benefit of those who may desire to study the original with a good English translation at hand, Dr. Tourscher has given the Latin text on the page opposite his translation throughout the book.

Reading this book is a real exercise in clear and progressive thinking. The material is presented in dialogue with Evodius asking the questions and Augustine answering. Definitions are given and then dissected and criticised. The skill with which that is done, playing one mind against the other in order to test each step as progress is made and to call forth further reaches in to the truth of the subject, makes the book a valuable study. But the reader will also

be interested in the intrinsic value of the arrangement and presentation of the material. He treats the relation of the soul to the physical body in its enjoyment and expression of life. The soul, different from the body in that it does not have bulk and dimension, is nevertheless the key to the meaning of the energy and organic life that the body has. It has powers that seem to inhere in the organic functioning of the body, but that arise above it and give direction and purpose to it. Toward the end of the discussion Augustine lists seven stages of the power of the soul in reference to the body. They are: animation, sense perception, memory, power of discerning moral goodness, conquering of fear in true assurance, entering by understanding into the highest realms of value, and finally the contemplation of the truth. The measure of the soul, then, is not the measure of the body, for it transcends the categories of physical action. But to contemplate it is to magnify it. H. W. TRIBBLE

The Gospel of the Cross. By Karl Heim. Published by Zondervan. Price $1.0.

This volume of sermons by the famous German theologian breaths a fine evangelical spirit. The subjects are such as one would choose for revival meetings and are treated with remarkable directness and simplicity. The exposition is luminous, following the biblical language rather closely, and expressing the best elements of conservative Lutheran interpretation. The Zondervan Press is doing a real service in making the preaching of Dr. Heim available for American readers.

J. B. WEATHERSPOON

III. EDUCATION, SOCIAL, PRACTICAL.

The Psychology of Adolescence. By Karl C. Garrison. Prentice-Hall, Inc. 1936. 359 pages. Price $3.00.

Since the monumental work of G. Stanley Hall a generation ago on *Adolescence,* in which he pioneered in the field of adolescent psychology, a rich literature on this subject has appeared. Hall, it will be remembered, advanced the rather curious theory of "recapitulation" with which to explain adolescent phenomena—that is, that every individual retraces the epochs in the history of the race, adolescence representing the emergence of the individual from savagery to civilization. On foundations of more or less scientific investigation made by G. Stanley Hall a vastly more intelligent understanding of adolescence has been constructed.

The author of *The Psychology of Adolescence* is Professor of Psychology in the North Carolina State College of the University of North Carolina. He states in the preface of the book that he has attempted "to bring together the more reliable portions of this mass of literature and from them to evolve a more unified, systematized, and coherent approach to the various problems of adolescence that have caught the attention of student, parent, and teacher." The book is intended as a college text, its two-fold aim being first, to aid college students, who are themselves in the latter stage of adolescence, better to understand themselves; and, second, to aid parents, teachers, and others entrusted with the guidance of youth, better to understand the problems and nature of young people today.

Much of the literature on adolescence has been characterized by the romantic and the sentimental rather than the scientific attitude. Professor Garrison deliberately disavows all sentimentality and approaches the study of adolescense with the same objectivity with which a scientific student would approach the analysis and interpretation of any

other phenomena. This does not mean a "dry as dust" presentation, however, for the author's style is lucid and vivid, and one could scarcely write of the period of adolescence without the element of human interest. Professor Garrison's descriptions and discussions are objective and factual, one of the chief values of the book being the very great amount of trustworthy data assembled and utilized. This is observed in many statistical tables and graphic exhibits, such as the facts concerning distribution of adolescence, physical development in adolescence, mentality and the adolescent, plastication of emotions, volition and the adolescent, factors in social development, adolescent interests, the period of conversion. Here are the facts, reliably and attractively set forth, which every student of the subject will appreciate.

Part two, dealing with personality development, is more interpretative. Perhaps the two best chapters are on "Personality." The author deals very realistically with the meaning and growth of personality, stressing especially the very great importance of the adolescent years in the forming of the resultant adult personality. He deals briefly and intelligently, though rather inadequately, with personality abnormalities which manifest themselves peculiarly in adolescence. The most practical chapter in the book is on "The Hygiene of Adolescence" in which are set forth mental hygiene principles that should be known and applied by all who seek to know and to guide modern young people. The closing section of the book is given to juvenile delinquency, its causes and its control. The final chapter on "Guidance" displays rare insight into the adolescent temperament, especially in its modern expression. The author's philosophy of teaching as guidance is in accordance with the best thought in modern educational circles.

Professor Garrison puts very little emphasis on religion as a factor in adolescence. He has a brief chapter on moral and religious growth, but the emphasis is on morality rather than on religion. He is of course opposed to the old fash-

ioned conception of conversion as an upheaval, and points out the dangers which arise from over-stimulation of religious emotion. It is to be regretted that one who has so much of fine insight into the life and needs of modern youth should not have a keener appreciation of the place and power of the Christian religion. There is nowhere the slightest hint of depreciation of religion, and the discussions throughout are characterized by reverence and high ideals, but religion as a positive force in the life of modern young people is almost ignored. Perhaps this is to be expected in a text intended for college and university use, but one is grieved that it should be thought necessary to deal so lightly and incidentally with one of the greatest of all factors in the development of full-rounded and fruitful adolescent personality—vital religious experience. Notwithstanding this weakness, however, the book is one which should be in the hands of every minister who desires to understand his young people better and to give them the wisest possible guidance.

G. S. Dobbins

Society: A Textbook of Sociology. By Robert M. MacIver. Published by Farrar and Rinehart. Price $3.75.

This is a rewriting of the author's earlier work, *Society: Its Structure and Changes.* And to say that it is an improvement is a high tribute for that volume presented the subject in a most luminous and logical way. The present volume has all the writers of the former with the added value of some clarifying rearrangement, more illustrative material, more sub-heads, and questions on each chapter that greatly aid both teacher and student.

To Dr. MacIver sociology is a study of social relationships, and he keeps to the point of "social relationships, as social, not merely as economic or political or religious. "If two people meet in the market place, they are not just two 'economic men,' but two human beings, and they enter into

relationships that are not simply economic. Our life as social beings is not 'made up' of our economic life and our political life and our family life and our aesthetic life and our religious life and our club life." It is rather a web of social relationships of which these things are aspects. The subject of sociology is not culture, or religion, or art, or technology, or all of these together, except as they throw light on these relationships. Such is the focus of this entire study.

In "Book One," which is introductory, there is first a study of the nature of society, in which, after a criticism of the contract and organismic theories, the author gives an exposition of the principle of harmony between the individual and society. He summarizes his discussion as follows: "We acknowledge the manifold and serious limitations to any complete harmony between individuality and society. Nevertheless the essential facts remain: (1) that society is a fundamental condition for the development of individuality—in fact society is a condition of every satisfaction we find or seek or even dream of; (2) that the more there is of individuality the more it depends on and the more it can give to society." In this essential relationship of the individual and society both co-operation and conflict are ever present, gathered around like and unlike interests, and largely dependent for constructive management upon attitudes.

Another problem preliminary to the study of structure and change is that of the differences observed between one group and another, whether these differences are determined mainly by heredity or by the conditions of life. To this four chapters are given, and the following broad conclusion is reached: "Heredity is potentially made actual within an environment. All the qualities of life are in the heredity, all the evocation of qualities depends on the environment. It follows from this initial principle that the higher the potentiality the greater is the demand made upon environment. Instead of seeking to exalt the importance of one

factor over the other, we should therefore recognize, ... that the finer or the greater the heredity the more does the fitness of the environment matter."

On his background of social theory there follows a remarkably clear analysis of social organizations from the community to the great associations of especial interest to ministers, who are concerned with the sustaining forces of life, is the discussion of moves and the social codes (religious, moral, legal) and their relation to the individual life. "The deeper legality is not that which slavishly follows the code but that which responds to it in the spirit and the obligation of the common cause for which it, however imperfectly, stands. The individual who slavishly follows the nearest code is unconscious of or unfitted for a greater social obligation. . . . To be fully social is to be socially *responsible,* to bring the whole social situation, as it affects and is affected by one's conduct, into the focus of one's consciousness, and act accordingly."

The final section is a cogent discussion of social change. Society as process, the factors that enter into that process, the broad pattern of change observable, the reality of social evolution or differentiation, and the question of social progress are the important subjects that are considered. The treatment is scientific, but not coldly scientific. From the beginning of the book to the end the social problem is presented as a challenge to conscious social purpose. This final quotation may serve as an illustration as this inadequate description of a great book draws to a conclusion: "With specialization and complexity, and the more rapid tempo of change that accompany them, new attitudes are required, as a precondition of successful adjustment. In the first place, social institutions can no longer be taken as constant, as a secure system of procedures by the aid of which the individual adjusts himself to the changes in himself, in his fellow men and in outer nature. Institutions and moves do remain a necessary aid to personal equilibrium, but they no longer assure, for they themselves have

become merged in the flux of things, and to them too, as to the rest of his changeful world, the individual must constantly readjust himself. This means a vital difference of attitude, and much of the disorganization and maladjustment of modern life may be interpreted as a failure to meet this demand. J. B. WEATHERSPOON

The Implications of Public Confession. By Abraham Kuyper. Zondervan Publishing House. 88 pages. Price 75 cents.

The viewpoint of the author of this brief series of studies is that of a high church Lutheran. This viewpoint is almost Roman Catholic. The author frankly takes sacramental position, holding that baptism and the supper have regenerating efficacy. "Baptism," he holds, "is not complete without its complement, the Holy Supper." He uses the figure of the new born babe whom the nurse in attendance washes because it is born unclean. But it is not enough for the infant to be washed—it must also be fed. This figure, he argues, illustrates the signficant relationship which obtains between sacrament of baptism and that of the holy supper. "We may not suppose that baptism alone is sufficient, we may not desire the sacrament of purification and neglect that of nourishment. To desire baptism and to ignore the holy supper is to rob each of its significance."

Changing the figure, the author represents baptism as the opening of the door by which we pass to the holy supper and to mystical communion with the Lord. Through baptism one knocks at the door; in the Lord's supper the stranger, thus admitted by baptism, becomes a member of the Christian family or company in which he shares as an approved member or guest. The author quickly perceives the difficulty which infant baptism raises in this relationship between baptism and the supper, since an infant is not qualified to partake of the Lord's Supper. The amazing statement is then made than "an infant is impressionable,

and is therefore fit to receive baptism. But it is not yet qualified to receive the sacrament of nourishment." There must therefore be an intervening time between baptism and the approach to the Lord's table. This period of time varies with individuals, but the individual, cleansed and regenerated through baptism, at length comes to the point where he is qualified for personal confession. The child enters into the fulness of the Christian life, therefore, when he makes confession of his Lord.

Beginning with this somewhat naive argument, Dr. Kuyper proceeds to give directions and suggestions concerning the child's confession, prayer as a training school for confession, the meaning of confession, the relation between repentance and confession, and repeated confession as a means of spiritual growth and sanctification. Those who would like to get a better insight into the workings of the mind of a modern sacramentalist will find this book a source both of information and appreciation.

G. S. Dobbins

Sunday School Literature. Published by the American Baptist Publication Society. 1701-03 Chestnut St., Philadelphia.

The Review Editor gratefully acknowledges the generous samples of Sunday-school and Young People's quarterlies, lesson helps and sheets, magazines, cards, pictures, suggested records, etc., which come to his office each quarter. The design of the American Baptist Publication Society is to meet the growing needs of all classes and types in our Sunday-school and Young Peoples' Societies. Thought, charm and sympathy are manifest in the production and editing of all these publications. Regardless of the helps and literature that any church worker already possesses, new aid and additional stimulation can be had from these quarterlies.

The July, August, September samples, e. g. include: "Adult Class," "Home Department," "Junior Teacher,"

"Junior Class," "Junior Lessons" (leaflets) "Primary Class," "Primary Teacher," Intermediate and Senior "Class" and "Teacher," Young People's "Class and Teacher," "Primary Pupil's Leaflets" and "Picture Lessons," "Bible Lessons" (leaflets) "Story World," "Junior World," "Youth's World," "Girl's World," "Boy's World," "Children's Leader," "Young People's Leader," "Adult Leader," etc. Each of these makes its contribution to earnest study and effective teaching. Why not investigate what the Publication Society has that will help solve your problems? F. M. POWELL

The Philosophy of Christian Education. By Herman Harrell Horne, Ph.D., LL.D. Fleming H. Revell Co. Price $1.50.

Dr. Horne, Professor of the History and Philosophy of Education in the School of Education, New York University, has long been known as both a Christian and a philosopher. In this book he shows himself a Christian philosopher. Many years ago he wrote a classic entitled "Jesus, the Master Teacher." His *Philosophy of Education* has long been a standard text in the field of education. It is with keen anticipation, therefore, that one picks up his newest book, *The Philosophy of Christian Education.* The reading of the book justifies the anticipation. Dr. Horne writes somewhat as he speaks—fluently, masterfully, with flashes of illumination, and a keen appreciation of human interest. It would be difficult to imagine a book with so imposing a title as this that is at the same time so thoroughly and fascinatingly readable.

Dr. Horne believes in the Jesus of the New Testament. He takes the gospel records at their face value, and accepts Jesus Christ without question as being what he claimed to be and doing and saying what is reported of him by the gospel writers. He accepts Paul as the authoritative interpreter both of the person and of the teachings of Jesus. Having established the place of Jesus as a divine-human

personality, and having briefly reviewed Paul's Christology, the author proceeds to deal with Jesus as the profoundest of all philosophers and with his teachings as the supreme and unrivaled philosophy of life. He sums up briefly the content of the philosophy of Jesus, and then describes how Jesus imparted his philosophy to others. Professor Horne declares that the aim of Jesus was "a social conscience, not a social system." He points out the paradox: "Jesus, without a social system, has been more influential in re-shaping society than those with a social system." Why? "Because he gives a social conscience, which transforms society. Because he changes the lives of individuals, and these in turn change the life of society. Because he provides the dynamic to change society. Because he begins with the means, the new man, and the means leads to the end, the new society. Because he looks to the end to come gradually as a growth, not suddenly by a cataclysm." A long list is then given of the social changes which have come about through the interpenetration of the teachings of Jesus in human society, the conclusion being that "Jesus is thus transforming society without having given a social system." It follows that the Christian philosophy is at its best when it is changing human thought and character rather than when it is undertaking by coercive means to change social, economic, and political conditions.

Dr. Horne sets up three major goals of the Christian system: the individual goal, the social goal, the absolute goal. The individual goal gathers about the character of Christ. Men are to be transformed into his likeness as they yield themselves to him in faith, love, and obedience. A remarkably fine picture is drawn of the personality of Jesus. The social goal puts Christ in the midst of humanity with the objective of race building. Jesus and his followers are in the man-making business. "God is bringing man through the process of time increasingly into the likeness of his Son . . . God through Christ is redeeming the human race in time, to the extent that it so will, as an earnest of the com-

ing redemption of the spirit of man in eternity." The absolute goal, according to Professor Horne, is "Christian education adopting the philosophy of the universe held by Jesus . . It means forming in the individual the character of Christ as the hope of glory. It means using the forces of man making in Christ's name for the sake of building a better race. It means the eternal perfecting of man in the image of God, as revealed in Christ. A Christlike individual, who is a member of a Christlike society and race, who is progressing toward a Christlike God, such is the aim of Christian education. The absolute goal is God."

The preacher will find some remarkably stimulating sermonic materials in this unusual presentation of Christ and the gospel. It is not a profound and critical treatment, but is warm, interesting, suggestive, appealing, at times even stirring. It is indeed refreshing to find a professor in a great cosmopolitan university who can write a philosophy which rings so true to the New Testament and Pauline theology.

G. S. Dobbins

Making Friends With God. By James Reid. The Cokesbury Press. Price $2.00.

One always picks up a book by Dr. James Reid with a sense of expectancy, and is not disappointed. Although we have here fifty-seven messages compressed into less than three hundred pages there are no sermonettes, but rather sermon hearts that throb with power and purpose. Originally printed in the British Weekly they represent the author's best thought. The general theme running throughout is, in Dr. Reid's own words, that "Christianity is not, as some have made it, an escape from life. It is the only means whereby in all circumstances, and whatever life may bring, it is possible to be at peace in it and find it truly good."

J. B. Weatherspoon

A Handbook for Church Recreation Leaders. By T. B. Maston. Sunday School Board of the Southern Baptist Convention. 153 pages. Price 60 cents.

The increasing interest in religious circles in the matter of church recreation is noteworthy. There was a time when all forms of entertainment and fun-making were frowned upon by the churches as "worldly," but a wholly different attitude is now in process of formation. Church leaders, looking about and observing the tremendous influence of commercialized amusements and recreation, and realizing the deep need of capturing leisure time for Christ, have come to believe that the church has both a privilege and a duty in this matter of providing wholesome play for its people. Professor Maston, of the Department of Social Ethics, Southwestern Baptist Theological Seminary, has brought together materials of very great value to those charged with responsibility in this difficult but important field.

The reader will be struck at once with the chapter on "The Bible and Play." The Jews, like all other people, had their games and sports. They made much of music in worship and in social life, and dancing was one of their established forms of recreation. Paul recognized and approved athletics, and drew many of his figures and illustrations from the athletic contests. Jesus made much of social life, attending a marriage feast, eating with publicans and sinners, visiting in all sorts of homes, taking part in banquets, and making much of fellowship with the apostles. One wonders, after having read this chapter, how it ever came about that the churches should have once taken such a severe and condemnatory attitude toward play and social life.

One of the best chapters in this book is the author's reasons for a church program of play. He points to changing conditions, to the present program of commercialized and unregulated amusements and recreations. He then sets

forth a program of play for a Christian church, together with a church program of social activity. Objections are largely swept away in the author's presentation of ideals for church social life. The remainder of the book is then given to the technics of recreational leadership—planning a social, types of social, directing a social, together with an excellent compendium of selected games. The pastors and young people's leaders, as well as all others charged with the responsibility for inaugurating and maintaining a higher type of social life in our churches, will joyfully welcome this practical and helpful book. G. S. Dobbins

Fields of Service in the Church. By J. L. Corzine. Sunday School Board of the Southern Baptist Convention. 1937. 186 pages.

This is one of the new books in the Baptist Training Union Study Course, written for seniors in the Division of Church Activities. Mr. Corzine has for many years served as Sunday School and Baptist Training Union director for the Baptist State Convention in South Carolina. He has had wide experience and unusual success in the enlistment of young people in church work and in leading them out into wider fields of Christian service. He is unreservedly committed to the church as the divinely established agency through which Jesus Christ is to achieve his purposes both for the individual and for the world. He holds that a church, properly organized and functioning, can offer fields of service which will call for and call out the best in any young Christian. To that end he sets forth the challenges to service in a church, the aims of the church, the preparation necessary for efficient church service. He then concentrates attention on the four major organizations of a typical Baptist church—the Sunday School, The Baptist Training Union, the Woman's Missionary Union, and the Baptist Brotherhood. He conceives these organizations not as apart from the church but as being the church itself performing its

various functions. With sympathy and enthusiasm he presents the call and the need of these functional activities, and shows young people how they may find their highest self-realization as Christian workers in these educational and service activities of a well-ordered church. Beyond these basic church agencies are other related fields of service—Vacation Bible School, the office of deacon, church music, committee work. The closing chapter brings the discussion to a fitting climax as the author sets forth the truth that is Christ's special revelation—that the greatest service which the Christian can render is through what he *is*. This closing chapter is appropriately entitled "Service Through Influence." It would be a blessing beyond all measure if every young Christian in every church in the land could be led to read and commit himself to the principles set out in this searching chapter. G. S. DOBBINS

The Paradoxes of Jesus. By Ralph W. Sockman. The Abingdon Press. Price $2.00.

This is a book of rare insight and spiritual power. One finishes each chapter with a feeling that the author has said just what ought to have been said. In a book so luminous and simple and gripping one forgets to exercise a censorship over a statement here and there that does not coincide with his own interpretation or emphasis. If one might make a selection of some among the excellent chapters for special mention they would be the chapters on "The Conservative Revolutionary," "The Tolerant Dictator," "The Strict Liberator," "The Independent Co-operator," "The Unselfish Profit Motive," and "The Mammon of Righteousness." The seventeen chapters abound in rich illustrations, and the skill and force with which they are used may serve as a pattern for the many preachers who will read the book. The world needs more preaching like this.

J. B. WEATHERSPOON

The Business Administration of a Church. By Robert Cashman. Willet, Clark and Co. 1937. 163 pages. Price $1.50.

Robert Cashman is perhaps the best fitted man among us for the writing of this book. He has for many years been the business manager of the Chicago Theological Seminary, and has conducted classes in Church Administration in which he has given especial attention to the business side of the church's life and the minister's responsibility. Mr. Cashman is himself a thoroughly trained business man, and knows how to interpret business principles in terms of church life.

Mr. Cashman begins by insisting that the successful minister must accept the threefold responsibility of preaching, pastoral service, and executive leadership. He contends that the last named responsbility is the most neglected, yet that it underlies success in all else that the minister does. He points out that there are in America alone 232,000 churches, each of them a separate business enterprise. These churches, with their huge membership of 45,000,000 souls, average spending every year for their current budgets the sum of $817,000,000. The church houses owned by these congregations are currently valued at $3,800,000,000, not including parsonages, schools, hospitals, and endowments. There are thousands of men and women on the employed staffs of these churches, while millions of workers are engaged in various volunteer capacities. In the light of these facts, Cashman argues, the minister must be a business executive whether he wishes it or not. He may function in this capacity poorly, with resultant weakness in many other directions; or he may accept his business responsibility as a normal part of his duty and prepare himself efficiently to discharge it. It is to the end that the minister may be an efficient church administrator without becoming so at the expense of his more important spiritual functions that this book has been written. It deals with such commonplace but essential matters as the minister's office, files and

records, correspondence, church organization, advertising and publicity, church finance, the sexton, the use of time, personal conduct, the care of church property, conventions, conferences and special meetings, and the like. One of the most interesting and timely chapters is on "The Swindling of Ministers." The closing chapter is "A Message to Laymen," which, if read by every lay office holder in the churches, would go far toward creating a better understanding and deepening the sense of appreciation and loyalty on the part of laymen for their minister. The minister who fails to get this book will be the loser. G. S. Dobbins

Kill or Cure? By Muriel Lester. Published by the Cokesbury Press. Price $1.00.

Written in the first person and chatty in style this little book makes a strong argument against war, as horrible and futile, and for a program of peace-making which should challenge every reader. "No one can read "Kill or Cure?" without realizing anew the need for an awakened public consciousness and a public's demand for international peace." J. B. Weatherspoon

IV. HISTORY AND BIBLICAL.

Our Bible. By J. McKee Adams. Baptist Sunday School Board. Nashville. 1937 149 pages. Price 60 cents.

This is one of the new "Study Course" books now being published by the Sunday School Board. The seal for Course VI, the Bible, in the Senior B. Y. P. U. Study Course, is awarded for the completion of this book. Ten periods of forty-five minutes each must be given to class work to be eligible for this seal. However, this is not "just another study course book." The author, Professor of Biblical In-

troduction in the Southern Baptist Theological Seminary, is a master in his field and has given in this little volume the "cream" of his years of research and teaching on the "English Bible." Here we find not only worthy history, but accuracy in detail and the latest findings in the perennially interesting subject, our Bible. Here is a great story, delightfully told, and a model of caution and truth.

Revelation, Inspiration, the Ancient manuscripts, Old Versions, Early English Paraphrases and Translations, English Versions, etc., and the Present Position of the Bible, are discussed in these brief pages. The gifted writer and teacher has placed us in his debt again in the publishing of this volume. F. M. POWELL

The Way of the Witnesses. A New Testament Study in Missionary Motive. By Edward Shillito. 1936. Friendship Press. 152 pages. Cloth, $1.00; Paper, 50 cents.

Here is a strikingly original study of the New Testament. Dr. Shillito tries, with skill and a good degree of success, to lead his reader to the mental attitudes and impressions aroused by the first readings of the New Testament writings; and also to interpret for our day their meaning.

I have said in my own writings in many ways that not only the New Testament but the entire Bible is so much a Missionary Book that there is no true understanding of it if this fact and feature are omitted in the approach and the interpretation. The first chapter here lays out "the pattern of the New Testament." What would be the "first impressions of a pagan" on hearing these writings read? After a study of "the first witnesses" the author goes on to 'the making of a missionary' of Paul. Some of Paul's Epistles are studied as "a selection of missionary letters." So on to the Revelation of John, the writings are handled, as they were originally produced, as messages in a missionary situation.

So small a book cannot be very complete, but it can be extremely useful. W. O. CARVER

The Story of the Early Expansion of Christianity. A Syllabus for the Study of the Acts of the Apostles. By Gordon Poteat. Based upon "The Story of a Great Movement." Part II. The Association Press of China. 131 Museum Road. Shanghai. 1936. 135 pages. 30 cents, probably 25 cents American.

This syllabus probably came to me as a purely personal courtesy. It is extremely interesting as an example of the method and content of New Testament teaching in Shanghai University. The inductive, guided research method of approach is indicated by the outlines, the questions, the notes. That there is scholarship, and sound pedagogy impresses one on every page. It is regrettable that Dr. Poteat must be absent from China for some years, beginning just now. We are informed that he is to be occupied on the staff of Crozer Seminary.

W. O. Carver

What is This Moslem World? By Charles R. Watson. Friendship Press. 1937. 207 pages. Price $1.00.

The Young Moslem Looks at Life. By Murray T. Titus. Friendship Press. 1937. 181 pages. Price $1.00.

The Friendship Press is to be congratulated on the publication of two such interesting and valuable volumes on the subject of Mohammedanism. These appear at about the same time, are about the same size, and, while wholly independent, naturally have much in common. Each has its point of view and makes its contribution. Each has its unique value and charm, and together they supplement and climax the best things that have been written in this vast field of history. In both volumes we have the latest and best word upon the facts of Mohammedanism.

Both authors are scholarly, cosmopolitan, Christian missionaries. Dr. Watson was born of missionary parents in Cairo, Egypt,and received his early education there. He has since studied widely in this country, including both Prince-

ton and Allegheny Theological Seminaries. After a brief pastorate at the First Presbyterian Church, St. Louis, he was Corresponding Secretary of the United Presbyterian Board of Foreign Missions, 1902-1916. Since 1916, he has been President of the interdenominational American University of Cairo, which he helped to organize.

Besides the "Preface" Dr. Watson's book has eight brief chapters, packed with history and missionary fervor. 1. An air journey across Moslem Lands. 2. Moslem Folk: Their way of Living. 3. The Gripping Power of Islam. 4. An appraisal of Islam. 5. Ferment and Revolution. 6. Islam's Contact with Christendom. 7. The Christian Missionary Movement. 8. The Future. Then follows a useful "glossary," a select "Reading List" and the index. A great book, in itself, and greater, perhaps, in its challenge to further study and endeavor.

Dr. Titus has been a missionary to the Moslem peoples of North India since 1910. He has degrees from Ohio Wesleyan University and the Hartford Seminary Foundation. He has studied also at the University of Chicago. Sent to India under the auspices of the Board of Foreign Missions of the M. E. Church, for his first three years taught Philosophy at Reid (now Lucknow) Christian College. Since 1916 he has been District Superintendent in the North India Conference. In 1932-3 he was convener of the "Committee on Work among Moslems of the National Christian Council of India, Burma and Ceylon," and in 1935 was the Councils' representative of the International Missionary Council at Northfield, Mass. He is also an associate Editor of "The Moslem World" and co-editor of the "Religious Quest of India" series and author of "Indian Islam."

Dr. Titus' book also has eight chapters: 1. In the way of Islam. 2. The Last of the Prophets. 3. The Perfect Religion. 4. The Straight Path. 5. Home and Family. 6. Politics and Religion. 7. The Young Moslem Looks at Christianity. 8. Islam Challenges the World. This too, has a "glossary," "Reading List" and Index.

Both volumes tell of the history, the needs, the attitudes, the desires and the aims of the two hundred and fifty millions of Mohammedans scattered all over the world. Get both books, only one dollar each and learn about this numerous, largely degraded, but increasingly yearning people.

F. M. POWELL

Why I Believe the Bible. By Michael MarYosip, Pastor First Presbyterian Church, Temple, Texas. Zondervan Publishing House. Grand Rapids, Michigan. 136 pages. Price $1.50.

In common with several other volumes recently published, the present work is issued in connection with the four hundredth anniversary of the printing of the English Bible. The book lays no claim to a discussion of a highly technical nature, but is rather a popular and easily understandable presentation of the author's convictions regarding the nature and purpose of the Book of books. This within itself is a commendable undertaking and is further enhanced by the conscious effort of the author to state his conclusions and convictions in the light of scientific investigation and scholarly research. The reviewer has no hesitancy in saying that Mr. Mar Yosip has done a fine piece of work and that the net result of this contribution will be to strengthen faith in the Word of God and to set in sharper relief its providential mission. The following chapters will be found especially interesting and suggestive: *The Bible in Our Day; The People of the Book; The Prophets of the Book; The God of the Book; The Christ of the Book* and *The Bible and Revelation.* All of these discussions proceed on sane and thoroughly evangelical lines, always with the purpose of unequivocal support of the positions of historic Christianity. Responsible authorship carries with it the privilege of allowing the author his own views, as in matters of inspiration and revelation, and should there be any disposition to quarrel with his conclusions there will be no occasion to question his sincerity and confidence.

Finally, the bibliography appended is excellent, and contains some recent volumes of first-rate importance, particularly those within the field of archaeological investigation of these the author has made a limited but effective use. In general composition the work has several grammatical errors which should be corrected in future editions.

J. McKee Adams

The English Bible Under the Tudor Sovereigns. By W. T. Whitley, LL.D. Marshall, Morgan and Scott, Ltd., London. 128 pages. Price 2/6.

The distinguished author of quite a long list of published works gives here a fresh and highly informative study of English Bible history during the Tudor sovereigns, that is from Henry VII to Elizabeth. As will be readily seen, the period embraces the most stirring events in English Bible translation beginning with Tyndale, Coverdale and others and culminating in the great classic, the King James Version, at the threshold of the Seventeenth Century. The book, however, is not a bare chronicle of historic developments, delineating the ups and downs of the general translation movement, but an interpretation, an incisive inquiry into the conditions and circumstances attendant thereto. Nor is it a work struck off overnight but comes as the result of a generation of investigation and study. Complimentary to Dr. Whitley, as a master student of the subject, the National Council requested him to write this book in commemoration of the Fourth Century of the Reformation and the English Bible. It is thus recognized as an authoritative contribution and should be in the hands of all students of the Bible. Setting forth its new and distinctive approach the work is refreshing and gripping. The subject matter is further enriched by a number of illustrations and plate of unusual merit. The slight cost of the book puts it within the reach of all. The work is highly recommended as an indispensable help in a fuller understanding of our heritage in the English Bible.

J. McKee Adams

The Cross of Christ. By George P. Pierson. The American Tract Society. 173 pages. Price $1.50. 1937.

This is another of the American Tract Society's prize books, having received honorable mention and judged worthy of publication. The author was for forty years a missionary in Japan under the Presbyterian board. The Table of Contents leaves the impression that the book travels "around and about" the cross. Here are the chapter headings: The Cross Viewed From Above; The Cross Viewed From The Remote Background; The Cross Viewed From The Near Background; The Cross Viewed From Itself; The Cross Viewed From The Left, Right, And Foreground; The Cross Viewed From Below; and The Cross Viewed From The After Centuries. A sample of the chapter subheadings might afford some indication of the treatment given. Under The Cross Viewed From Below the divisions are: Rejoicing in Hell Shortlived; Satan's Dupes Made Rich; Satan's Substitutes Substituted; Satan's Captives Delivered; Satan's Two Veils Removed; Satan's Power Shorn; Satan's Doom. The interpretation is largely from the standpoint of dispensational theology, with very little evidence of facing the real problems that center in the cross. It is rather amazing to find the following statement made in connection with a consideration of the death of Christ from the standpoint of the justice of God: "Divine justice demands that the insult to the majesty of God and the harm done the divine government shall be adequately dealt with and that that expression of His will we call law shall be thoroughly vindicated" (p. 35). Evidently Hugo Grotius is still alive!

H. W. Tribble

V. MISCELLANEOUS.

The Interpretation of History. By Paul Tillich. Charles Scribners Sons. 1936. 284 pages. Price $2.50.

The author is German born, reared and educated. His book was written originally in German, and this volume is of course a translation. This may account for its lack of clearness and seeming confusion at many points. One notes that the author came sufficiently into conflict with the so-called religious thinking of the "Hitler regime" to be requested to leave Germany! He is now a "Visiting Professor" at the Union Theological Seminary, New York.

The title of the book is rather misleading and the contents somewhat disappointing. Although the author states in the preface that, "this book gives a summary of the problems and categories of the interpretation of history developed in German Religious Socialism and at the same time explains the basic ideas of my own philosophy and theology including their application to the present world situation," one scarcely discovers this in reading the book. The first of the four parts is autobiography and one believes, is the *best* part, although it bears little relation to the remainder, other than to explain in part, at least some of the attitudes, arguments and conclusions in parts two, three and four. Generally, one believes, the book seems to reveal wide reading rather than sustained thinking.

The cover page gives such a succinct summary of the contents that one can hardly do better than to quote a paragraph from it in closing the review:

"In this volume Paul Tillich establishes his position, philosophically, religiously and politically. Some idea of the scope of the work can be gained by an outline of the four parts into which the book has been divided. The first is an autobiographical sketch in which the author shows his boundary position in temperament, social class, theory and

practice, theology and philosophy, religion and culture, Lutheranism and Socialism, Idealism and Marxism, etc. In the second part under the title of "Philosophical Categories of the Interpretation of History," he treats the Demonic as a contribution to the interpretation of history and Kairos and Logos as a study in the methaphysics of knowledge. In the third part, under the title of "Political Categories of the Interpretation of History," he attempts a philosophical interpretation of the problem of power and considers the two roots of political thinking, human existence and political consciousness. In the last part, entitled "Theological Categories of the Interpretation of History," he considers the church and culture, the interpretation of history and the idea of Christ, and Eschatology and History."

F. M. Powell

The Secret of His Presence. By L. M. Bratcher, D.D. Broadman Press, Nashville, Tenn. 178 pages. Price $1.50.

The author's foreword contains the following: "The value of the religion of Jesus Christ lies in the fact that it is a personal religion. It comes into its wonderful fruition through the relation and development of two personalities. It grows and develops in proportion to the knowledge and contact that the individual has with Jesus Christ. Its heights and depths and lengths and breadths come from a personal communion with the Master . . . the following are personal experiences that have come since that day when we surrendered ourselves to the service of the One who has become the most precious friend that a human soul can have. A real effort was made to give the experiences just as they have come. The very nature of the task that has been ours has necessitated a greater dependence upon the Master." In those words Dr. Bratcher expresses his convictions as to the nature of the Christian experience, the reality of Jesus, the sense of utter dependence, and the abiding results of

fellowship with Him. These are the vital convictions of all who share the secret of His presence, and remain the continuous possessions of aspiring hearts. The value of this book lies in the living testimony of an earnest and consecrated life that those convictions are possible of attainment here to the enrichment of life in all of its varied contacts. Indeed, we have in this work the spiritual autobiography of a great soul in its recognition of the Lordship of Jesus, deep response to the leadership of the Spirit, and consequent effectiveness in Christian service. Devotional literature has a peculiar place in the Christian life, preserving as it does the experiences of grace whereby many individuals have progressed in consecration, and this book will have a ministry of ever enlarging usefulness because of its clear witness of His presence and His power. None can read it without great profit. We recommend it as the voice of a humble and consecrated minister and an untiring worker in the cause of missions. J. McKee Adams

Truth Enters Lowly Doors. By J. W. Storer. The Broadman Press. Nashville. 1937. 87 pages. Price $1.00.

Here is a capital little volume, filled with humor, poetry, wisdom, philosophy, prophecy, insight, courage, rich suggestion and Christian truth. This is a book to read at any time, in whole or in part, and from which always to receive a laugh and a lift. Life's every day occurrences, good and bad, trite and thrilling, and especially, just the commonplace, are woven into a fabric of rhyme and song, and tailored into garments or robes, to fit the occasions, needs, and yearning of the average heart.

The author, a college classmate, is a rare combination of the elements of struggle and strength that shine forth from the pages of the book. He is a facile writer, a compelling speaker, a growing preacher, a great pastor, a hard worker and a Christian gentleman. One has known and honored

him and his charming wife, to whom this volume is dedicated, since the *beginning* of their "sweetheart days," and one feels that this book is a fitting expression of their happy days together. Hosts of the author's friends all over the land will welcome this little volume, both because he wrote it and even more so because of what it is in itself.

F. M. Powell

The Three-fold Bond. By Reginald Kirby. London and Edinburgh. Marshall, Morgan & Scott, Ltd. 126 pages. Price 2/6.

Here is a very unusual biography. It carries us back to the Puritan period in English history and gives a vivid history of John Owen, perhaps the most influential preacher of the Cromwellian era. The author begins his "portrait of a Puritan" with a gripping description of John Owen's sermon before the men who had just executed King Charles, and who constituted what was left of the English Parliament. His sermon on that momentous occasion is briefly reviewed and the preacher himself made to stand out in the vivid lines of a remarkable pen picture. There then follows a brief life story of the man, showing how he came to his deep-rooted conviction regarding Calvanism. Owen's friendship with Oliver Cromwell led at length to his appointment as Dean of Christ Church and vice-chancellor of the University of Oxford. "It fell upon John Owen to revive learning, deepen spirituality, and impose upon the University that true discipline of heart and mind which is the core of Puritanism."

The author, however, does not undertake a detailed biography of Owen the man. His purpose rather is to lift out from the ministry and preaching of Owen that which constituted the heart of his theology and which still constitutes the great contribution of Puritanism. Hence the title of the book, "The Three-fold Bond," which shows how the philosophy of this representative Puritan preacher gath-

ered about the central core of *communion*—"communion with God the Father;" "communion with God the Son;" "communion with God the Holy Spirit." There are many illuminating quotations from Owen's writings and sermons which give to the reader a new sense of appreciation of the grandeur and granite-like strength of Puritan thought at its best.

The author has undertaken with ability and success to make application of these fundamental conceptions of Puritanism, as exhibited by John Owen, to modern life. He points out the irreparable loss which comes to Christian life and thought when worship is neglected, and pleads for a return to that which made Puritanism great—its sense of the sovereignty of God, of the Lordship of Christ, and of the direct leadership of the Holy Spirit—without which Christianity becomes weak and powerless. All too much we have thought of Puritanism as harsh, unyielding, narrow, joyless, reactionary. In this study of John Owen we perceive that these were some of the faults of the poorer representatives of Puritanism, while Puritans at their best set an example of loyalty to Christ and devotion to duty that we would do well to emulate in our day. The minister's life will be enriched by this study.

G. S. Dobbins

Personal Christianity. By W. T. Conner. Published by Zondervan. Price $1.00.

Many friends of Professor Conner will welcome this volume of his sermons. The point of view of the entire series is expressed in the sermon on "Repentance:" "The question of repentance goes to the heart of personal religion. Emphasis on personal religion is not very popular in some circles today. This is due, partly, to emphasis on what is called the social gospel. I believe thoroughly in the social gospel in the sense that the principles of Christianity ought to be applied to all the relations of life; but at the same time,

Christianity is fundamentally a personal matter. It must first be experienced as a power in the life of the individual. This is fundamental, and we must never overlook this in putting the emphasis on social relations." With this definition of his field Dr. Conner deals with the subjects of personal salvation, faith, repentance, assurance, prayer, and providence. He is an incisive thinker and knows how to say what he thinks. Here is a good illustration of how to make doctrinal preaching simple, interesting and convincing.

J. B. WEATHERSPOON

More Stories Retold. By William James Sly. The Judson Press. 1936. 297 pages. Price $2.00.

The author, England-born but American reared and educated, has had wide pastoral and educational experience both with the American Baptist Publication Society and in college teaching and administration. He now lives at Avon, New York, and devotes his time to lecturing and writing. This is second volume of World Stories by Dr. Sly, and the cover page so completely describes the volume that a paragraph is quoted from it.

"The large sale of the former volume of Doctor Sly's *World Stories*—it has gone through eleven printings—indicates a demand for this new collection. There are two hundred of them, of all types and for all ages; stories that children love to hear and that parents, teachers and preachers will be glad to have to "retell." They are as a rule brief, not only because brevity is the soul of narrative—as well as of wit—but also because this allows the reteller to elaborate, and the listener to exercise his imagination. There are fairy-tales and fables; Bible, missionary and historical stories; stories for special days; and—a new and up-to-date feature—stories of peace. The book is illustrated. Doctor Sly's long experience in the ministry and in religious education (he was formerly professor of religious education in Linfield

College) makes him peculiarly competent to prepare such a book as this."

Both the plan and the contents of this volume give it added value for the parent, the preacher, the speaker or the student. The mechanics of the book are well executed and the variations among these two hundred stories make it rarely interesting as well as helpful. F. M. POWELL

On Growing Old Gracefully. By Charles Courtenay, Late Vicar of St. Peter's, Tunbridge Wells. Author of The Empire of Silence. New York. 1936. The Macmillan Co. 235 pages. $2.00.

Since Cicero there have from time to time come new discussions *De Senectute.* The volume before is one of the larger. It has spirit, humor, sense. It is well written, with some marks of the age as well as of the maturity of the author. There is a personal familiarity, along with the notes of philosophy and religion in the analyses and discussion. In terest draws one on in the reading. Yet there is repetition and all the substance might better have been put in half the space. The publisher's review well says, among other things:

"Mr. Courtenay, writing with courage and insight, takes up the various problems which confront old age. Perhaps kind friends are over-watchful and make old people dependent; perhaps they are forgotten in the rush of present-day life; they may feel neglected and relegated to a place on the shelf; there is the ever-present menace of poor health. All these problems must be frankly faced and frankly answered.

"Mr. Courtenay, who is eighty-seven years old himself, writes with rare understanding. His philosophy is based on faith, faith in his fellow man and faith in God."

"This book, with its spirit of sturdy self-reliance and its confidence in spiritual realities, should add to the sum total of human happiness."

It will prove especially useful for the families and friends of old people. W. O. CARVER

Just One More Story. By John Edward Charlton. Published by Revell. Price $1.25.

Often one is asked for source books for children's stories. Here is a collection of thirty-five such stroies, brief enough to be told in four or five minutes, and each one pointing a wholesome and helpful lesson.

J. B. WEATHERSPOON

The Dawn of a New Day. By A. T. Howell. Published by the Broadman Press. Price $1.00.

The author of this volume of sermons has been a faithful Christian minister in the Carolinas for many years, and many friends will welcome this representative selection from the many sermons which he has preached. That the "dawn of a new day" is the call for a re-affirmation of the old truths is the conviction behind every sermon. It should be said also that every subject is carefully analyzed and the treatment so arranged as to be easily followed.

J. B. WEATHERSPOON

Lee Lines. By Robert G. Lee. Published by the Broadman Press. Price $1.00.

Here are 122 pages of paragraphs on this and that subject, gathered from here, there and elsewhere. There is no particular arrangement discoverable that would make the volume definitely useful as a source of illustrations. Many of the incidents and observations, however are rich and beautiful, and the entire collection testifies to the skill and efficiency of the author in gathering illustrative material. And one may find delight in reading a few pages at a time, but too much gear-shifting is required to do more than that with much profit. J. B. WEATHERSPOON

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